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SAXON CROYDON.

FROM coins, and other vestiges of their occupation which they have left behind, it has been shown that the place now named Croydon must have been well known to the Romans.

The Romans abandoned Britain about the year A.D. 420, nearly five centuries after Cæsar had landed at Deal.

The Romans left behind them, in this island, many characteristic and enduring monuments. Scattered in every direction appeared their *castra* or camps. Fortified stations, and, in many instances, flourishing towns, these were riveted together by good roads, strongly guarded, having scientifically constructed bridges to span rivers, and the distances from town to town carefully indicated by *milliaria*, or mile-stones. Thus, the southern portion of the island, secured by gigantic walls of fortified masonry and earthen ramparts from the predatory incursions of the northern Picts and Scots, was completely net-worked.

During their long stay in Britain the Romans erected handsome marble temples, villas, and baths, fragments of

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which, or of the brilliantly tesselated pavements that adorned their floors, being still frequently dug up. They assisted the Britons in innumerable ways, both how to improve themselves, their local government, and their dwellings. South-Britain, once a *Diocese* of Old Rome, ought not to forget all she owes to her Imperial foster-mother, whose policy, both civil and military, engrafted on their original barbarism, is more or less distinctly traceable in all the states of modern Europe.

Having said this much concerning the Latin conquerors, we will now turn our attention to those hardy adventurers who succeeded them as lords of this soil. The genuine details of the Saxon conquest of England appear to have been lost, yet it is probable that, long before the date generally assigned to the Teuton invasion, numbers of Germans had settled on the fertile south-eastern coasts of this island. At the close of his war against the Marcomanni the Emperor Marcus Antoninus transplanted to Britain a multitude of this defeated yet still powerful German confederacy. Among the important officers of state mentioned in that celebrated record, entitled *Notitia utriusque Imperii*, as administering the affairs of Britain, is the *Comes litoris Saxonici*, Count of the Saxon shore: the garrisons of nine fortresses along the coast, from Portchester to Wells, in Norfolk, were placed under the command of this officer. From the historian, Ammianus Marcellinus, we learn that London was taken by Saxon invaders, who slew the Count of the Saxon shore; an event which took place nearly a century before the date assigned by the chroniclers for the coming of Hengist and Horsa. The date fixed by Venerable Bede and the Saxon Chronicle for the landing of Hengist is A.D. 449.

It is not our province to penetrate that profound ob-

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scurity in which the events of this period of our history are involved. Suffice it to observe that, from Heligoland and the marshes and islands of the Elbe, bands, more or less numerous, of predatory Jutes, Angles, and Saxons, sailing over the stormy ocean, descended on the eastern and southern coasts of Britain. With their long swords and battle axes, the German invaders then gradually, but steadily, hewed their way from the south-eastern side of the island into the interior; until, after a struggle of two centuries duration, the Saxons remained masters of the fertile lands of Britain south of the Frith of Forth, of that part which the Romans had held—of all of it, save an irregular and wild territory that formed its western coast.

The great battle which, according to the Saxon Chronicle, resulted in the establishment of Kent, the earliest founded kingdom of the Saxon Octarchy, was fought in A.D. 457, at Crecganford (Crayford), within fifteen miles of Croydon. Those seven, or rather eight, provinces or kingdoms into which the heathen warriors of Teuton race partitioned the territory of the unfortunate Britons, doubtless comprised under their general appellations numerous smaller kingdoms.

Of the history of this particular neighbourhood during that long period known as the Anglo-Saxon age but a few scattered vestiges are left.

It would seem that as an estate or parish, enclosed within certain anciently defined boundaries, Croydon owes its existence to Anglo-Saxon times. We will not here dilate upon the origin of parishes and shires, those artificial divisions of the land into which England is divided; it is enough for us to observe that the event certainly took place many centuries ere the Normans conquered England.

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Southward of Croydon, the hill now known as War Coppice, at Caterham, is considered to be the site of an entrenched camp or fort of British origin. It is a magnificent position from whence to descry any invader coming from the south. On the north or most assailable direction, towards Caterham, a double vallum extends for about one hundred and fifty yards. The steep inner rampart is from twelve to fifteen feet above the foss, which appears to have been seven or eight feet high, sloping considerably, in some places as much as twelve or fourteen feet down the outside. These mutilated ramparts apparently are fragments of what once was a circular or elliptical enclosure. The ancient British trackway, long after known as the Pilgrim's Way, winds immediately beneath and round the north-eastern extremity of this earthwork, which, therefore, commanded the road, and not only the trackway, but also two extensive valleys. Although of British origin, it is not unlikely that these earthworks were subsequently utilised by the Saxons in their various wars one with another, or against the Danes.*

"On the brow of the hill towards Addington," says Lysons,† "is a cluster of tumuli, about twenty-five in number; they are of very inconsiderable height; one of them is nearly forty feet in diameter; two others are about half that size; the remainder are very small. The greater part of them appear to have been opened." In 1736 Salmon wrote, "an apothecary at Croydon, about eight years since, showed me some pieces of urns or crocks,

* See paper on *The War Coppice, Caterham, Surrey*, by JOHN WICKHAM FLOWER, Esq., F.G.S., in Collections of Surrey Archæological Society. The delineation of the camp referred to on the Ordnance Survey Map is bad.

† *Environs of London*, Vol. i., p. 1.

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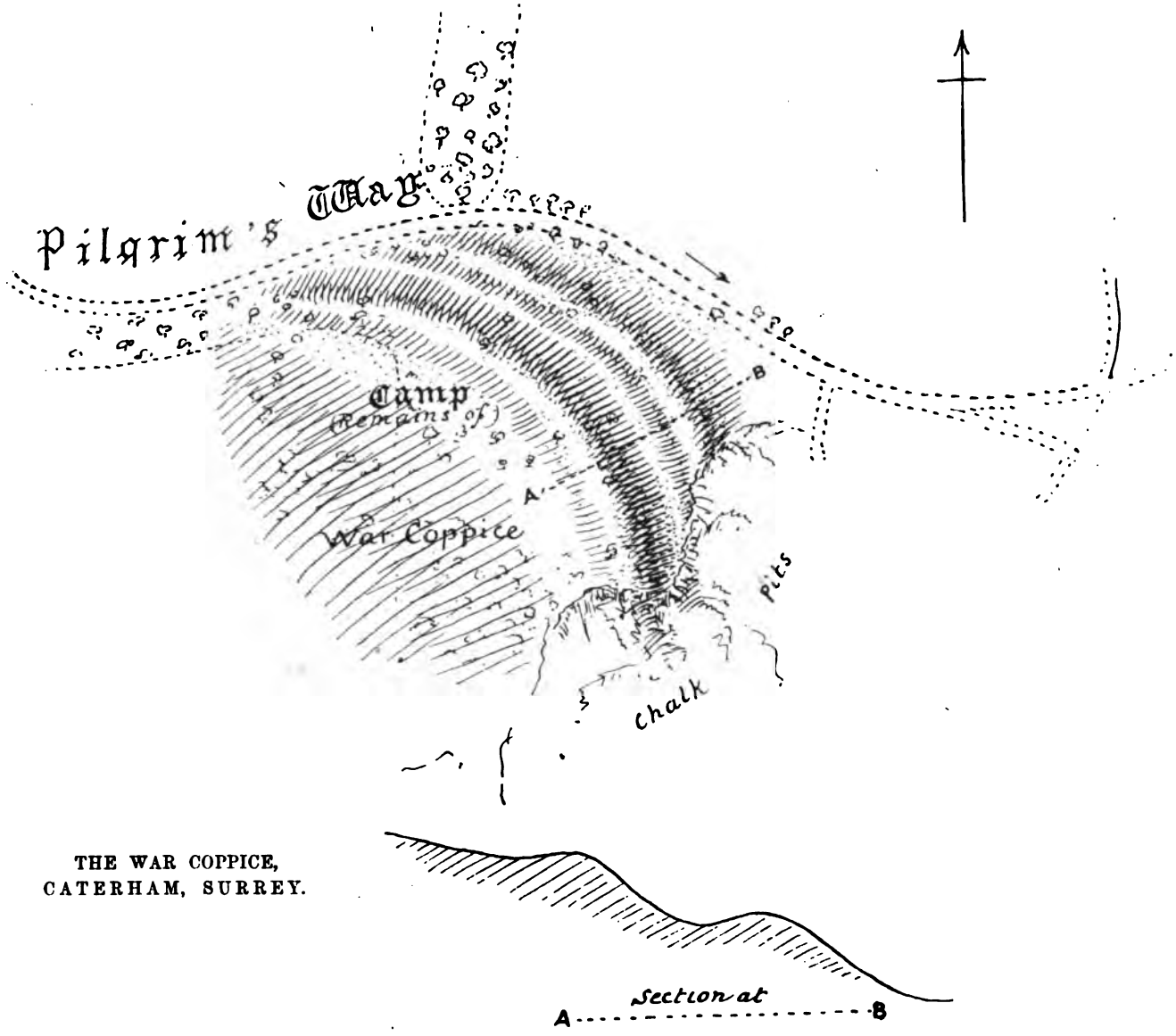

THE WAR COPPICE,
CATERHAM, SURREY.

PLATE IX.

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which, he said, were found under one of these tumuli."* These barrows or tumuli are referred to in various other books; yet, whether they were British, Roman, or Saxon, it is not in my power to determine; for although I have searched I never could ascertain where they were situate. These extracts, however, seem to indicate our proximity to an ancient cemetery in this direction; in all likelihood the tumuli alluded to have long since been levelled by the plough.

Upon Farthing Down, in the neighbouring Manor of Coulsdon, are the remains either of the burial place of some Anglo-Saxon chieftain, or of the cemetery of an Anglo-Saxon district. All that is now visible are a few mounds of earth, which, more than once, have been disturbed. The tumuli referred to are situate upon a tract of down-land, lying on the chalk, which rises with a gentle slope from the southern extremity of Smitham-bottom, to the entrance of the village of Chaldon. In Manning and Bray's *History of Surrey*, published in 1804-14, we read that, forty years previously, a person from London came, and opening one of these barrows found in it a complete skeleton, which he took away. Sixteen of the graves were examined in the autumn of the year 1871; they comprised two groups about a quarter of a mile apart. They were all hewn in the chalk rock to the depth, from the original surface of the ground, of from 3 feet to 3½ feet; their presence was indicated by hillocks rising seldom more than a foot and a half above the ground, but this is probably owing to the effects of time, and to the exposed situation in which they are placed. In every instance the skeletons were found extended at full-length, with feet

* *Antiquities of Surrey*, by N. Salmon, LL.B.

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towards the east, and the arms close by the side. No traces of cremation, that is, burning of the dead, were met, nor any kind of funereal pottery. One of the graves contained two skeletons, probably man and wife. In an adjoining grave rested the skeleton apparently of a girl, and near to the skull were picked up two small silver pins; one of these is here represented. The blade of a small iron knife also was dug out: small knives such as this are frequently found in female interments of that period; few male skeletons in England, in graves of that era, are without them. In a third grave they found, close to the head, the remains of a *situla*, or bucket, the decayed wooden staves of which were bound together by hoops of bronze. Little buckets like this are often dug out of graves of this earlier Anglo-Saxon period; they may have served the purpose of porringers. The small well-worn gold *bulla*, or bracelet drawn here was taken out of another grave.

From underneath one of these tumuli they exhumed the skeleton of a man of gigantic stature. Across his breast, and reaching from the right shoulder to the left knee, was a well-preserved, double-edged, and pointed iron sword, three feet two inches long, two inches wide, and thick in proportion; the iron part of the hilt is five inches long. The finding of this object in the grave is in character with that people, the males of whom were spoken of as *ðа wæpneð healfe*,* and by whom male and female relationship was distinguished as the "spear-half," and the "spindle-half"—*ðа sperehealfe, ðа spinlhealfe.*†

* *Codex Diplomaticus Ævi Saxonici*, Vol. ii., p. 116.

† *Codex Diplomaticus*, Vol. ii. p. 116.

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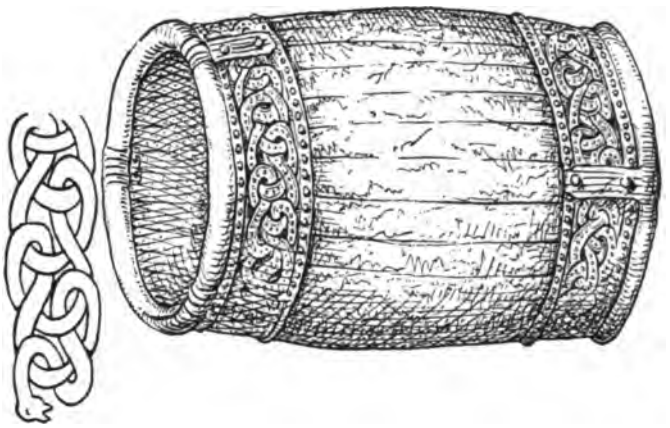

FIG. 2.—DRINKING CUP.

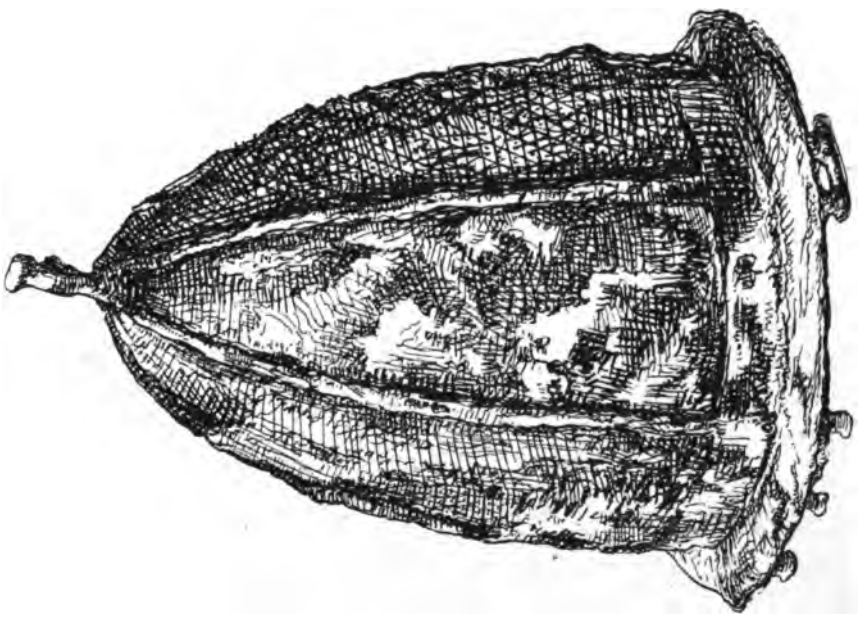

FIG. 1.—UMBO OF SHIELD.

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The spear is much oftener found in Saxon graves than the sword: the latter indicates either that the deceased had been wealthy, or that he had attained to a certain dignity.

On the right foot of the huge skeleton referred to rested the iron boss or umbo of a shield, but not a trace of the woodwork remained. The accompanying sketch (see Plate X., fig. 1) represents this umbo of an Anglo-Saxon shield. It is of an unusual form, and elaborately constructed. The dagger generally found with bodies of male adults in the Saxon barrows was not there, but near to the left shoulder were the remains of a situla; this grave also contained a bronze buckle, which, probably, had been attached to the girdle or band that had suspended the sword.

The beautiful drinking cup, the partially restored remains of which are here depicted (Plate X., fig. 2), came out of the grave of an Anglo-Saxon lady, a little to the north of the tumulus last explored. The staves of this cup are wood, bound together at the top and base by bronze bands; those bands which display a skilfully formed snake-like Runic pattern are gilt. It must have been a costly article, and the depositing of it with the dead affords a striking illustration of the superstitious sepulchral observances of our forefathers, with whom it was a point of honour to carry as much wealth with one from this world to the next as possible.

A spear-head of iron, and some white, yellow, red, and blue beads complete the list of articles recovered from these tumuli.

It may be generally observed concerning that dim era which succeeded the dismemberment of the Roman Empire that, if we would be correctly informed concerning the equipment and usages of the Teuton conquerors of

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Europe, we must search their graves. The catalogue of articles found in the barrows on Farthing Down, although interesting, was brief compared to the rich contents of the Anglo-Saxon cemeteries on the Kentish hills.

A still and quiet neighbourhood is that lovely hill-side on which these grave-mounds are studded; and the view from thence, looking up the valley, towards Croydon, very pretty.

The explorations proved that these were Anglo-Saxon graves, yet the precise date to which they ought to be assigned is uncertain. That they were Christian interments is not quite determined by the eastward position of the skeletons.* The discovery of weapons in these graves shows that they were occupied, if not before, at least at a very early period after the conversion of the Anglo-Saxons to Christianity, and before the worship of the war god Woden had been quite extirpated. From the elevated position of the tumuli, on a hill, as if to look on that sea over which their ancestors came, as was the custom of the pagan Saxons,† we may likewise conclude these were early Anglo-Saxon interments, and that they took place before it became a practice to bury in churchyards.

Lower down the hill on which the tumuli are situated, remains of ancient earthworks can still be traced.

Vestiges of another Anglo-Saxon burial ground were met with at Beddington, not far to the south of the

* "In Anglo-Saxon barrows," says Akerman, "the body is generally found lying on its back, sometimes with head to west (as in the greater part of the Anglo-Saxon graves in Kent and Sussex), but often with the head to the north, a variation which may probably be ascribed to the observances of different tribes."—*Remains of Pagan Saxondom*, by JOHN YONGE AKERMAN.

† See the Anglo-Saxon poem of Beowulf, translated by THORPE, 1855, line 5599.

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recently discovered Roman villa. Corroded iron spear-heads and daggers, and, in more than one instance, the iron *umbo* of a shield, of the usual Anglo-Saxon form, were dug out of the several graves. About twelve months since, a two-edged iron sword, forty inches long, was found here by the side of a skeleton.* At or near the spot, a skirmish seems to have taken place in Anglo-Saxon times, for many of the skeletons were found lying irregularly in all directions, as in that vast tumulus opened near Great Driffield, in Yorkshire, in 1845. Various cinerary urns containing burnt bones have been dug up on the site. One of these sepulchral vases was ornamented with encircling lines and impressed ornaments; on another the markings resembled those found on some of the British urns. A blue glass bead, and a bronze bracelet devoid of ornament were also picked up.

From the absence of any jewellery or personal ornaments in these graves, except the bead and the plain bronze bracelet, it may be concluded that the persons here interred were not of any great wealth or importance; and from the fact that some of the bodies had been burned, and their ashes afterwards placed in urns, while others were not burned, but were buried with their heads towards the west, we may suppose that this cemetery was commenced in pre-Christian times, and was continued in use after the people had been converted from paganism.†

* By Mr. Horsley, who was then manager of the Irrigation Farm.

† *Notices of an Anglo-Saxon Cemetery at Beddington, Surrey*, by John Wickham Flower, Esq., F.G.S, in Collection of the Surrey Archæological Society.

It is difficult to fix the precise time when the pagan Saxon mode of sepulture ceased in this country; but the capitulary of Charlemagne, in the later half of the ninth century, forbids the continental or old Saxons to bury *more paganorum*, and directs that interments should take

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An Anglo-Saxon coin was found in the adjoining Roman villa.*

Repeated references to the heathen state in which our forefathers once lived remind us that, on every side, we are surrounded by relics of pagan Saxondom, a fact which perhaps some of us hardly suspect. Part of our parish is named Waddon, but anciently Woddens, and the derivation of the name of the particular district referred to is probably found in the designation of that divinity whom our Teuton fathers worshipped. Woden or Odin was the venerated hero-god of Saxon and of Scandinavian adoration. All the kings of both branches of the great Teutonic family, Germanic or Saxon, as well as Scandinavian or Northmen, without exception, contended that they sprang from that mysterious personage Odin or Woden. We, the descendants of the Anglo-Saxons, still preserve a remembrance of the object of their fear in the name attached to the fourth day of the week Wodnes dæg Woden's day—Wednesday: just as Monan dæg Monday signifies the day on which the pagan Saxons adorned the moon, whilst Tuesday was Tiwes dæg that is Tiw's day. The fifth day they dedicated to Thunre or Thor, and hence it was called Þunres dæg or Thursday: from Thunre also we derive our word thunder: Friday or Frige dæg was Friga's day. On the seventh day the pagan Anglo-Saxon's worshipped Sætern, accordingly it still retains the name Sætern dæg Saturday or Sætern's day.

There is little doubt that the superstitious Saxons and

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place in consecrated ground. Although, long before this, Christianity had been brought to the Anglo-Saxons, yet sacrifices to the dead and pagan practices at funerals did not cease until a later period, for such customs are denounced by the canons of Eadgar.

* See *Croydon: Pre-historic and Roman*, p. 40.

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Northmen generally, before their conversion to Christianity, had many deities, some of whom, Zernebogus for instance, were black and malevolent. Noke or Loke was the evil principle that still disturbs us, the descendants of the Teuton, under the guise of old Nick. Our word *hell*, signifying the abode of evil spirits, is derived from Hela, the daughter of Loke, whose province it was to receive, in the under world, all those who from not having fallen in battle did not merit from Odin a welcome in Valhalla. Of Mara, the nightmare, we still retain the name and the idea that it is a demon riding or treading on the sleeper.

One of the three great religious festivals of our pagan ancestors was that of Leol, Jule or Yule. They celebrated it in mid-winter. It was a combination of religion and conviviality. As this festival nearly coincided with Christmas of the Christian church, the pagan celebration and the Christian commemoration were amalgamated; hence it comes that Yule and Christmas are synonymous all over the north.

> "Burn the *yule* (that is the Christmas) log."
> "On blythe *yule* night," etc.

Of the Anglo-Saxon goddess Eostre, whose name has been transmitted to us by Bede, her festival was celebrated in April. "Her name," observes Sharon Turner, "is still retained to express the season of our great paschal solemnity: and thus the memory of one of the idols of our ancestors will be perpetuated as long as our language and country continue."*

Our pagan ancestors indeed offered their prayers to stones, by the running stream, and under the forest shade, where haunted, as their creed taught them, the elves

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* *The History of the Anglo-Saxons.* Seventh Edit., Vol I., p. 189.

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although unseen to mortal eye. Divination and magic also were practised by them. In short, they worshipped they knew not what; truly their altars were reared to an unknown god. It is a remarkable fact, however, that the Anglo-Saxon word *man*, used in the same sense as we use it, implied wickedness; whilst the word they used to designate the supreme being was God or Good—goodness itself: significant indications these that rays of divine mercy and light had penetrated even through the gloom of the heathenism of our Anglo-Saxon ancestors.

To pursue the more immediate object of our enquiry, about the year 1849, as the late Mr. Aris was digging the foundation of a house in Park Street, he discovered a coffin: several living persons remember the circumstance. It was formed of lead, and had, it is said, a small cross on the top, just over the breast. A Saxon coin, and also a bronze piece of money were found by the coffin. Whether the bronze coin was of Roman mintage or not cannot now be determined, but, in all probability, it was either that coin of the Emperor Gratian, or the other defaced Roman coin which Mr. Aris is known to have found on this site.*

In the month of July, 1871, when Mr. Jayne was digging the foundations for the enlargement of his house in the same street, at a depth of about ten or twelve feet, the workmen came on another leaden coffin, about six feet two inches in length, and shaped on the upper side thus: The narrow or foot end was placed eastward, indicating apparently that it was a Christian interment. The body had been laid in quick lime, which had consumed everything except some of the enamelled teeth, and a remnant or two of the

* See *Croydon Pre-historic and Roman*, p. 69, and note on p. 71.

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hardest parts of the bones. The writer saw this coffin brought up, and afterwards carefully examined its contents, but no coin, or ring, or anything else could be detected, and every vestige of the dress had perished. Running north and south by the side of this one, were indications as if there had been a row of other graves, separated by intervals of about four feet, yet no traces of coffins or of human relics were seen. Near the spot where this second leaden coffin had been deposited, a coin of the Roman Emperor Valens was turned up.*

Three hundred years ago a number of human remains were found as they were digging the foundations of Archbishop Whitgift's Hospital. The discovery of these remains puzzled Samuel Finch, who was Vicar of Croydon at the time this hospital was built.†

A quantity of human bones were found by the well that formerly stood at the corner of George Street, next the Archbishop's Hospital.

When they dug the foundation of the Victory, at the north-east end of Surrey Street, the labourers came on a very perfect large human skeleton.

Recently they found in the middle of Surrey Street, a number of skulls and bones.

At the rear of No. 22, High Street, a skull and other human remains were found not long since.

Putting together these various fragments of intelligence, for the sake of brevity and clearness, I have jotted down the several points at which human remains have been discovered within the memory of living men, in the particular neighbourhood referred to.

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* See *Croydon Prehistoric and Roman*, pp. 67, 68.

† Vide *Lambeth* MS. Lib., No. 275.

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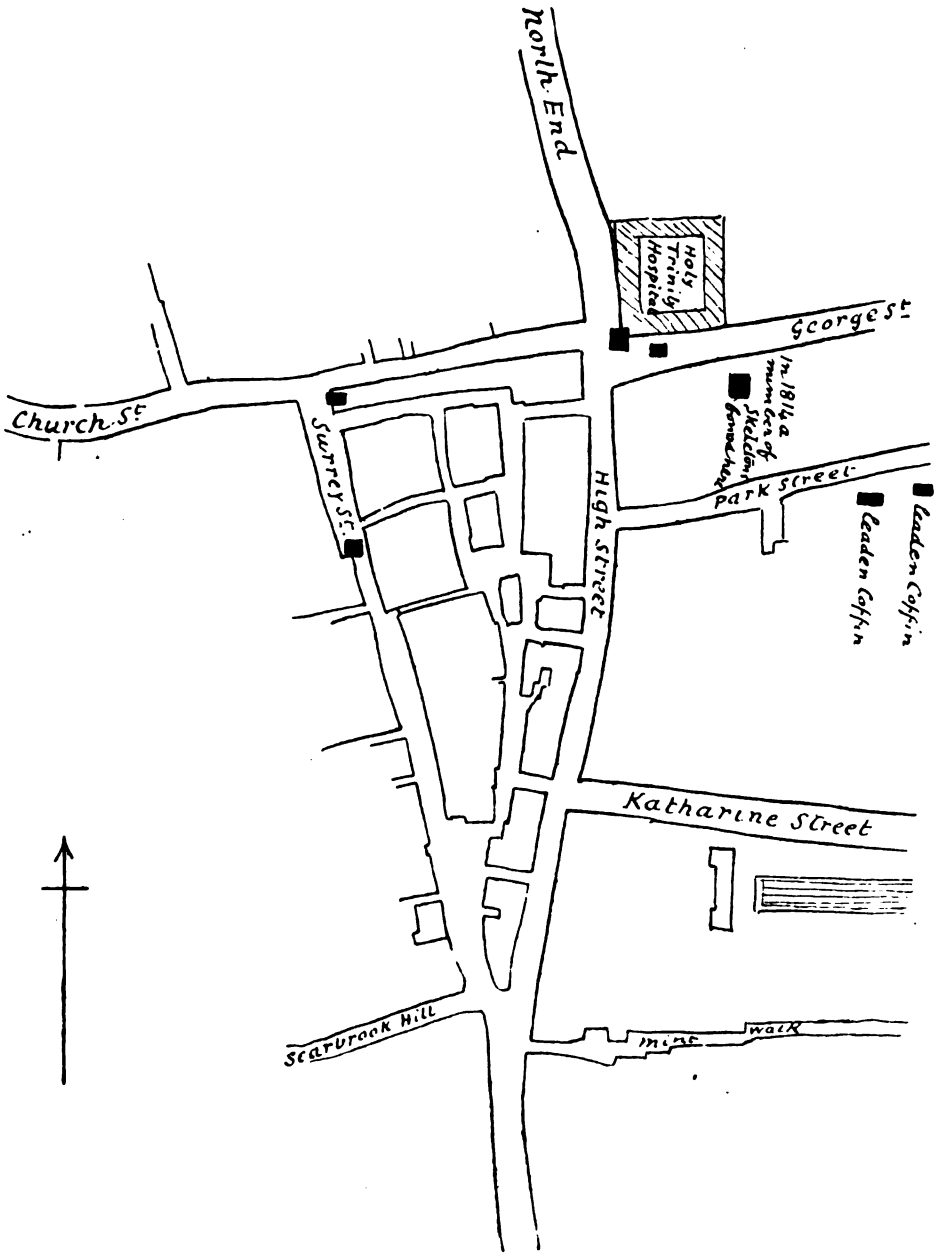

After examining the above chart, it is difficult to avoid the conclusion that the site it represents, although in the

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centre of our town, in former ages was a place of interment. Where Park Street joins High Street, in its natural configuration, the land is higher just at this point than anywhere else in the immediate vicinity; from thence, on either hand, the High Street slopes gradually downwards; whilst the descent from the High Street down those streets we now call Bell Hill and Crown Hill, is much more rapid. In short, the main road through the town of Croydon runs generally along a crest or ridge of higher ground, the western slopes of which, in parts, have even a steep descent towards the valley in which Croydon Old Church stands.

There is no setting aside the fact that leaden coffins have been dug up within this area. At what time did these interments take place? From the shape of the coffin I saw, one would be inclined to set it down as Early English, that is, belonging to a period ranging, say, from A.D. 1200 to A.D. 1300. Yet how comes it that every tradition connected with this cemetery has been lost, and lost too for nearly 300 years, as appears from letters written at that time? This circumstance alone bespeaks for these interments a high antiquity.

It has been surmised that Park House occupies the site of a small sisterhood, and certain it is that about twenty feet from where the last-mentioned leaden coffin was taken up, the foundations of a wall of flint and chalk were discovered, as if a remnant of a mortuary chapel or conventual erection. Is it not singular, however, that every documentary evidence of such an establishment, if ever one existed here, has also disappeared?

From the wide area covered by these remains, coupled with the discovery of Roman and Anglo-Saxon coins on the site, and with the fact that our parish churchyard is

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very ancient, I am disposed to think this is an older cemetery even than the graveyard attached to the old church, for why should they have buried here, on the brow of a hill, when the Christian churchyard was so near at hand, except upon the supposition that the latter place had not yet been appointed to receive interments. Another argument in favour of the superior antiquity of this cemetery on the higher ground may be found in the circumstance that an ancient highway cuts right through it, and even over the graves. This in the middle ages would have been deemed sacrilege, and could not have happened had it not even then slipped from men's memories that former generations slept their long sleep under their feet.

It would seem then that at some very remote period, the gentle eminence along which the main street of Croydon now runs, was dotted over with interments, among which, perhaps, might have been seen Early British carneddau, Roman sepulchral memorials and Saxon barrows, in ages antecedent to the date when the old churchyard became the acknowledged last resting-place of the Christian inhabitants of this neighbourhood.

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ON LOCAL NOMENCLATURE.

A SCRUTINY of the ancient names found in this neighbourhood may help us to draw nearer to truth when feeling our way through the avenues of an uncertain past. Local names have justly been termed the beacon-lights of primeval history: they are not mere arbitrary sounds devoid of meaning, but are full of historical and physical import. Rivers, hills and valleys are the only writing-tablets on which unlettered nations have been able to inscribe their annals—they have left us no other memorials. The mountains on which they gazed, and the rivers by which they dwelt still murmur the voices of tribes and nations long since extirpated; and as the ripple-marked old sandstone records the tidal flow of the primeval ocean, so wave after wave of population, Cymric, Roman, Saxon, and Northman has left its mark on our language.

In ethnology how interesting is the circumstance that the name *Welsh* has its root in the Sanskrit *Mlêch*, denoting a person who talks indistinctly, a jabberer, and thus can be traced back to its primeval Aryan origin, and so aid in establishing the fact that the language we English now speak began to be formed ere the home of the Japhetic family was broken up.

Take another example of historic suggestiveness in a name. When the Arabs were invading Europe, one of their number, Tarif-abn-Zarah, in A.D. 710, effected a landing on the coast of Spain, at a place which ever since has been called by his name—*Tarifa*.

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Not less full of meaning is the title borne by the northern extremity of Scotland. *Suther*-land evidently obtained its name from a people inhabiting regions still further north; so that in this geographical expression we have a memorial of the long sojourn of the Northmen in the Orkneys. In like manner Scandinavian adventurers steering over an unknown sea chanced to land upon a shore verdant in comparison with that dreary Iceland whence they had hailed; this will explain how it came to pass that a certain snow-clad region acquired its apparently singularly inappropriate appellation *Green*-land.

In the Maorian language of New Zealand *Wai* signifies water or river; *wai tangi* is beautifully expressive of sounding water; *wai rukituki* crooked river, etc.

The same natural law is followed in the nomenclature of modern times, the associations connected with which are scarcely less interesting. In America, Pennsylvania, as every one knows, bears the name of its founder, Penn, the Puritan emigrant. The brave Englishmen, Baffin and Hudson have left their names in northern seas. Again, on the other side of the globe, flourishes the state of Victoria, which future topographers will record as having been so named in honour of our British Queen, in whose reign it was colonised; whilst the capital of that country, the, to us, antipodal city of Melbourne will be ever identified with the name of Her Majesty's earliest Prime Minister.

If to the philologist and historian the study of local etymology is valuable, its utility in relation to historical topography ought not to be overlooked. Under most names of ancient date a meaning lurks, and on being analysed they yield to the student materials for his labours of a reliable description. From local names in the district of which he treats a topographer may draw various inferences as to the

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races that in former ages successively occupied its soil, the nature of their heathenism, the proportion of forest to cultivated land, distribution of the population, etc.

Thus much premised concerning a due attention to nomenclature, let us now endeavour to investigate the meaning of some of the more ancient names found attached to places hereabouts; and if the reader does not object we can begin with the name of that county of which our parish forms a constituent part.

SURREY.—Various etymologies have been assigned for this name, but the most simple probably is the true explanation; - it is this. Suð in Anglo-Saxon means *South*, and Rice, Anglo-Saxon, *a region* or *government;* it is the region or petty rule south of London or the Thames. The Northmen called the Hebrides Sudreyjar, *the Southern Islands.*

Mr. Flower contends that Suð hryċg, signifying *South ridge*, is the right derivation of the word.* And truly as the Anglo-Saxon on a clear day viewed the region from the neighbourhood of London, in relation to which it is, as we before observed, south, as his eye scanned the ridge or range of hills bounding its horizon from east to west, he could hardly have marked the district with a more discriminative geographical appellation. Writing of Chertsey, Venerable Bede describes it as "*in regione Sutherigeona.*† Alfred the Great, in his translation of Bede's Ecclesiastical History, renders the word *Suthrigenalond;* and the name also occurs several times in the Anglo-Saxon Chronicle;—thus, in A.D. 722 Suþrize *Suth-*

* See article on "Surrey Etymologies—the Hundred of Wallington:" by JOHN WICKHAM FLOWER, F.G.S., printed in *Collections of the Surrey Archæological Society.*

† Bede's *Eccl. Hist.*, Cott. MSS., Tib. 2, 14.

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rige; again, in A.D. 823, Suþþriȝe; and under date 1011 it is recorded that the Danes had overrun Suðriȝe. Better authorities for the original name of an English county than the ancient documents here cited could not be found, and these confirm the idea that the modern *Surrey* is merely a phonetic conversion of the Anglo-Saxon Suðrice.

WALLINGTON is the name of the Hundred to which Croydon belongs. Even when Domesday was compiled eight hundred years ago, *Waleton*, as the Norman scribe spelt the name, gave, as it still does, its title to the Hundred, a fact indicative of ancient importance. The name of this place as entered in Domesday, coupled with the circumstance that coins and sepulchral remains, many of which are Roman, have been discovered in its neighbourhood, is suggestive of a fortified town having formerly stood in the vicinity. Wál is the Anglo-Saxon for a *Wall*, and tun, a *Town;* united these form *Walled Town*, which, perhaps, is the Waleton of Domesday. Yet, whether the expression contains an allusion to the Roman City Noviogamus, or otherwise, remains undetermined.

There is a place in Shropshire named Wall Town, at which a Roman camp can be traced. Wall, in Staffordshire, has been identified with the Roman station Etocetum.

CROYDON.—The earliest mention of this place is in the joint will of Beorhtric and Ælfswyth, dated about the year 962.* In this Anglo-Saxon document the name is spelt Croȝdæne, *Crogdæne. Croy* was, and still is, the Norse or Danish word for crooked, which is expressed in Anglo-Saxon by *crumb*, a totally different word. From the

* *Codex Diplomaticus*, No. 492: Thorpe's *Registrum Roffense:* Lambarde's *Perambulation of Kent.*

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Danish come our *crook* and *crooked.* This term accurately describes the locality; it is a *crooked* or *winding valley*, in reference to the valley which runs in an oblique and serpentine course from Godstone to Croydon, forming an easy pass through the chalk downs, from the valley and basin of the Thames to that of the Weald of Kent and Sussex.

The Anglo-Saxon *g* is equivalent to our *y*; and thus the name was pronounced in 962, exactly as it is now, with the substitution only, in the final syllable, of the letter *o* for the diphthong *æ*, a very common and venial corruption.*

In any question relating to the meaning of names the most ancient form of spelling them ought to have great weight. From the circumstance that the parish in 962 was called Crogdæne, and this too by a Saxon scribe, whilst the root of the word is discovered in a Danish source, it does not follow that no settlement stood here prior to the Danish invasion, although it would seem to imply that at an early period the Northmen had acquired sufficient influence even in the County of Surrey to impose the mark of their language indelibly over this wide district

In the entry in Domesday Book relative to the manor, the Normans spelt its name *Croindene;* hence Garrow supposed that the term originated in the union of two Saxon words, crone, *sheep*, and dene, *a valley*—sheep-valley.†

Ducarel considered that the name Croydon was derived

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* *Surrey Etymologies*, by J. Wickham Flower, F.G.S.

† *The History and Antiquities of Croydon*, etc., by the Rev. D. W. Garrow, B.D., p. 15.

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from the old Norman-French word *Cray*, or *Craire*, chalk, and the Saxon *Dun*, a hill; meaning a town near the chalk-hill;* but this surmise is open to the objection that, long ere the Norman language could have so prevailed, the place was known, as we have seen, almost by its present name.

WANDLE.—In studying local etymology it will generally be found that the names of rivers and mountains are very ancient, those in our country not seldom originating in the language of those Celtic tribes which ages ago were driven from the soil.

Avon is the Welsh or Old British for a *river;* the Celtic *an* denotes *water* or a *stream.* From *an*, a stream, with the prefix v, or its relative *afon* or *avon* contracted; and *el*, implying *little*, added; the Vandel, or as it now is pronounced, Wandle, may derive its name. It would thus mean the *little* water or stream, in contrast with the *larger* river Thames into which it falls.

NORWOOD.—Of the eminence which crowns the northern limits of our parish no title in particular has descended to us, although the hill in question always must have been a conspicuous landmark. But to the primeval *Coed*, the forest, amidst which it used to rear its head, our Anglo-Saxon forefathers gave the appellation Norð wood, *Northwood;* in order to distinguish it from that vast South wood, the weald of Surrey, Sussex and Kent.

That the more northern forest formerly extended far beyond the limits assigned to a district now known as Norwood is evident from numerous names suggestive of wood or forest found on maps of this part of the country, such as Forest Hill, Wood Side, Park Hill, the Hursts, etc.

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* Ducarel's *Croydon*, p. 73.

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We may infer from thence that a very large proportion of the land in this neighbourhood formerly was sylvan. That in ancient times this was the swampy, murky, dreadful abode of the wolf, badger, boar, wild cat, and other noxious animals there is little doubt; yet as the hand of man cleared and gradually overcame it, the delicious acorns it yielded might furnish a rich pasture for numerous herds of swine.

THE PARK.—The language of the ancient Britons was substantially the Welsh, as appears from remains of two dialects of the Britons of Lloegr, or England, namely, the Cornish, and that of the Britons of the North of England:—these are Welsh forms of speech. And if the Britons at either extremity of England uttered forms of Welsh, surely those who peopled the centre would speak a similar tongue. Judged of by resemblance of sound, rather than by mere spelling, there is also a great affinity between the Armoric of Brittany and the Cymraeg of Wales.

Corn.—Gen oll an collan, sirra wheg.
Wel.—Gan oll y calon, sir chweg.
} *Eng.*—With all my heart, sweet sir.

The foregoing comparison between Cornish and Welsh, probably will convey to the Croydon reader no very inaccurate idea of that language of the old Britons, traces of which still linger in names they gave to places in this parish.

Parc is the Welsh for enclosure. *The Park.*—This designation generally indicates the oldest enclosure of a parish, dating back to Celtic times. Of the Park, that is Croydon Park, we have reminiscences in the names Park Hill, Park Lane, etc.

COMBE is no other than the Cymric or Welsh *Cwm*, modified afterwards by the Anglo-Saxons into *Cumb:* it

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signifies a hollow in a hill, and is often found in the valleys of hilly parishes. In some instances, the word is used alone, as in *Combe*, of this parish. In others, it forms part of a compound word, as *Addiscombe*, anciently spelt *Adge-combe*, *Ege-combe*, and *Ads-combe*—the district lying at the edge or margin of the combe or valley.

The ancient Celts, it may be observed, were divided into two great branches, both of which originally migrated from the East. Their languages were derived from a common stock, yet distinguished by marked dialectic differences. The first, or Gadhelic branch, is still represented by the Erse of Ireland, the Gaelic of Scotland, and the Manx of the Isle of Man; the second, or Cymric branch, by the Welsh of Wales, and the Armorican of Brittany. Like *llan*, *cefn*, *bryn*, this word *cwm* is distinctly Cymric rather than Gaelic or Erse.

The Celtic County of Cumberland is supposed to derive its name from the *combes* with which it abounds. *Comb*, a measure, springs from the same root.

Scarbrook.—*Scar*, *Scaur*, in Old British, implies a steep hill; *bróc*, in Anglo-Saxon, means a brook or spring, which tallies sufficiently with the situation of the old Scarbrook, formerly one of the sources of the Wandle.

Mint Walk.—*Min* is the Celtic for a field. Is not this old expression preserved in Mint-walk, namely, the min or field walk? It is an ancient footpath, or right of way, from Addington and Wickham, through the fields and park, to the old town of Croydon. The path is a continuation of that which leads by Scarbrook to Duppa's Hill.

Duppa's Hill.—In this ancient term, perhaps, may be detected a Danish proper name, *Dubba*. In 1596 the name was spelt Dubbers Hill.

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PENGE.—Ben, in Gaelic, and *Pen*, in Cymric, are synonymous, and signify a head, or hill. *Penrhyn* is head-land; the *Pencenedl* was the head of the tribe or clan. As in *Pens*hurst, where it actually describes the ancient head, or eastern extremity of the forest of Andredesweald, so, in this instance, the term may define one of the limits of the old North wood. *Eg*, or *Ig*, *ige*, Anglo-Saxon for an island, is preserved in the low-lands and grounds arising out of marshes. Thus, *Pen eg* might either signify the isle near the hill, or head of the wood. There can be little doubt but that the neighbourhood of Penge, in ancient times, was a morass.

COLD HARBOUR.—The etymology of this word has long been a puzzle both to antiquaries and philologists. Various places are so named in the neighbourhood of Croydon. There is a Cold Harbour on Ewell Common, another near Titsey, a third on the other side of Shirley, and there is a fourth Cold Harbour, the one to which we now refer, lying between Waddon and Haling. Mr. Flower has suggested that this was a facetious expression, intended to describe a place so open to wind and weather that *no* refuge or shelter was to be found in it; just as we commonly speak of a cold welcome, cold comfort, etc. Whether this conveys the real explanation of the name, or otherwise, we cannot decide, yet, in this particular case, it is found in connection with an open locality, through, or near to which, a Roman road formerly passed. The idea that the term Cold Harbour implies an exposed station for legionaries on the march, therefore does not seem, in this instance, at least, an unlikely supposition. If it be so, then the name of Cold Harbour, along with those of Wallington and Streatham, is suggestive of the Roman occupation. *Stræt* is the Anglo-Saxon corruption for the Latin word

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strata, a street; *ham* is the Anglo-Saxon for home; hence Streatham literally signifies the home on the street. It is by the recurrence of such names of places as Streatham, Stretton, Stratford, etc., that we are enabled to trace the course of the old Roman roads.

Writing of names of places in this neighbourhood that can reasonably be attributed to a Latin origin, is not *Keston* a corruption of *Castra*, or *Ceaster-ton*, and so called on account of the adjoining Cæsar's Camp. Caterham, likewise—is not the derivation of this name traceable to *Ceaster-ham* in reference to the fort on the neighbouring War Coppice Hill?

THE BOURNE.—It is to the Saxon race that we are mainly indebted for the old nomenclature of these parts, and from this circumstance may be deduced that it is to the Saxons the reclamation and settlement of our soil is due. The Bourne (Anglo-Saxon *burne*) is "the name given," says Mr. Flower, "to a remarkable stream which, at various uncertain intervals (sometimes not for many years), issues from the base of the chalk hill, near Marden Park, after very wet seasons, and flows for some weeks. Its course is by the foot of Riddlesdown, and thence to the Wandle. Its appearance was supposed formerly to portend war or pestilence, or some other calamity."*

WOODCOTE.—From the Anglo-Saxon *wudu*, a wood, and *cóte*, a cot or small dwelling.

SHIRLEY.—Scýr is the Anglo-Saxon for *a boundary* (whence *shire*); and leáȝ, *a district*, a woody pasture, which exactly describes this place on the extreme border of Surrey.

SELHURST.—From *Sel*, Anglo-Saxon for *a dwelling*; and

* *Surrey Etymologies.*

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hurst from the German *horst*, signifying a wood that yields food for cattle. It is the wood surrounding a dwelling-place.

A sel or sele was a high-class residence compared to a cottage.

SELSDON.—The etymology is found in the Anglo-Saxon *Sel* or *Sele*, a seat or mansion; and *dún*, a hill or down, The name is spelt Selesdún in an Anglo-Saxon charter.*

THE WALDRONS in ancient times was spelt Waldens or Wauldens; its derivation must be looked for in Weald (Anglo-Saxon), in this instance signifying *wild*, and dene, *a valley*, that is, the wild valley. Before the spot was built upon, the expression correctly defined the nature of the place.

HAM is the name of an estate or farm situated at the eastern extremity of the parish towards Beckenham. In the time of Philip and Mary it was called Estham, which term obviously sprang from its geographical position.

Hām signifies a home, *hăm* an inclosure. "If we compare the local names in England," says a well-known writer, "with those on the Continent, we shall find that for more than a thousand years England has been distinctively and pre eminently the land of inclosures. . . . Those universally recurring terminations *ton*, *ham*, *worth*, *stoke*, *fold*, *garth*, *park*, *burgh*, *bury*, *brough*, *borrow*, all convey the notion of inclosure or protection. The prevalence of these suffixes in English names proves also how intensely the nation was imbued with the principle of the sacred nature of property, and how eager every man was to

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* *Codex Diplomaticus.*

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possess some spot which he could call his own, and guard from the intrusion of every other man."*

It is this word *hām*, or home, which furnishes us with the clue to the real strength of the national character of the Anglo-Saxons; our forefathers deeply reverenced the sanctity of the family bond.

CROHAM.—In Court Rolls of this manor, of the time of Henry the Seventh, this name is spelt *Crowham*. Cráw is the Anglo-Saxon noun for *a Crow*, Creow is the perfect tense of the verb to crow, and ham the Anglo-Saxon for *a home*. It was evidently a resort of rooks and crows, and being found in association with these birds the Saxons attached their name to the place.

In our parish we have also the wood known as Crohamhurst, and the valley of Croham Deane, the derivation of which names is shown in the preceding matter.

In like manner, the name of another bird, the Raven, enters into local nomenclature, in *Ravensbourn*, tributaries of which stream arise in our parish.

HALING.—From the Anglo-Saxon adjective *Halig*, holy (contracted); and *ing*, which sometimes denotes a meadow, as in *Ing-wyrt*, Meadow-wort.† In referring this name to Pagan Saxondom I agree with Ducarel rather than Flower. According to the latter authority "it is an Anglo-Saxon patronymic, and the place takes its name from its having been the residence of some one or more of the family or clan of *Hallings* or *Hallingas*."‡

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* *Words and Places;* or Etymological Illustrations of History, Ethnology, and Geography, by the Rev. ISAAC TAYLOR, M.A., 2nd edition, 1865.

† Lye's *Dict. Sax.*, etc.

‡ *Surrey Etymologies.*

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WADDON.—The Pagan Saxons have left apparently a still more remarkable trace of their old creed on our local nomenclature, for to a certain district in this parish, now called Waddon, the name of the Teuton God of War is found attached. The idol of the Furious One set up in this place may have been the cause of the locality retaining his name. There is a difference of opinion, however, regarding the derivation of Waddon. Mr. Flower thought it sprang from the Saxon *wæt* and *dene*, the wet or moist valley, or that, with equal probability, Waddon may come from *hwæte-dene*, the valley of wheat or corn. But, in old maps, the name is spelt Woddens; and vestiges of Saxon heathenism linger in the names of several not very distant localities. For instance, Tewesley, in Surrey, evidently obtained its appellation from some local association with the worship of the Teuton divinity Tiw; so Woden Hill, on Bagshot Heath, Woodnesborough, in Kent, Wanborough and Wonersh, in Surrey, all indicate the prevalence of the worship of Woden; and there are no less than three Friday (Frig-dæg) Streets in this county. Taking these facts into consideration, and also the circumstance that Waddon adjoins a place to which the name Haling (supposed to signify Holy Meadow) is applied, it would seem not unlikely that the spot we now call Waddon acquired this distinctive title from having been, anciently, in some way or other, specially connected with the worship of the chief god of the Pagan Saxons. It may be added that in Rocque's map, published about 100 years ago, a district here is termed Wodden's Marsh, and again, in Andrew's map, in 1788, Waddon's Marsh, as if it belonged to some particular person: what else can this imply but a traditional belief that the sway of the false god was once peculiarly acknowledged here.

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Wodden's Marsh, according to Rocque, extended from where the lower end of the Sumner Road now joins the Mitcham Road, as far as to Mitcham Common. Marsh Lane is that in which the Hare and Hounds Inn at Waddon is at present situated. The Marsh Pond apparently is the pond in the Mitcham Road, but marked in this map as on the east side of the road. Of a mighty change which has come over the surface of the land of this parish during the past century the above-mentioned nomenclature remains a proof.

THE EFRA.—As at Titsey, the fairies seem also to have left their impress hereabouts. Efra is the name of a stream that arises on the north-west side of Norwood Hill, in the parish of Croydon. It was a pretty conceit thus to attach the name of an elf of the wood to a clear running brook that coursed through what was formerly forest land.

PITLAKE.—Perhaps from *Pit*, the Anglo-Saxon for a pit or hole, and *leag*, *leah*, a district or feeding ground. The name is appropriate to the situation, comprising, as it does, low-lying meadow land.

THE MEAR or MEER-BANK "is a narrow bank or baulk," writes Mr. Flower, "lying in the open fields, and dividing the lands in Croydon from those in Beddington. The word is almost pure Anglo-Saxon. It is the *mære* or *gemære* which occurs so frequently in Saxon charters, signifying the boundary between two estates or towns. There was also another Mear, at Woodside, formerly known as the *Long Mear*.*

BEGGAR'S BUSH.—The antiquity of this name is shown in the fact that it is found as *Beggares thorn* in a charter

* *Surrey Etymologies*, etc.

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of the Anglo-Saxon king Eadgar, dated in 975:* its origin is uncertain. In Anglo-Saxon, *Beg* signifies a crown; *Gára* an angular or spear-like point of land. Does the name contain a reference to the elevated position of the place in relation to the south-west boundary of our parish, which, on the map, is pointed like a spear-head?

NORBURY.—This name is derived from the Anglo-Saxon Norð, *the North;* and, either the Anglo-Saxon *Burh*, denoting *a hill* or *funeral mound*, but frequently *a walled enclosure* and *a dwelling;* or, the Anglo-Saxon Beorh, *a hill*, *a barrow*, *a stronghold*, or *refuge*. Norbury may have been originally so named from a barrow, tumulus or sepulchral mound having formerly stood here; north, by way of distinction to the Anglo-Saxon burial-place, a little to the south, at Beddington. Or did the spot derive its name from that eminence on the south-west side of the London Road?

COLLIER'S WATER is another relic of the forest, deriving its name from the circumstance that it was here the charcoal-burners or colliers used to obtain water.

BENCHAM or BENCHESHAM is the name of an ancient manor and estate lying to the north of the town of Croydon: its origin is uncertain. Long afterwards the manor was, and still is, known as Whitehorse, in consequence of Walter Whitehorse, the king's shield-bearer, having obtained a grant of free warren here in the time of Edward III.

No ancient name in this parish contains the syllable *ing*, excepting Haling. Yet, bordering on and surrounding us are several names of places in which it occurs, as, for instance, Tooting, Addington, Beddington, Warlingham,

* *Codex Diplomaticus*, 687.

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etc. This syllable *ing* is a patronymic, and like the prefix Mac in Scotland, O' in Ireland, or Ap in Wales, signifies son of. Thus, in the Anglo-Saxon Chronicle, we read that—

"Ida wæs Eopping," or, in other words, that—Ida was Eoppa's son.

The Saxons, ranging themselves under the standards of numberless petty chieftains, seem to have immigrated from the Continent in clans, and eventually settled down in the country they invaded, as families. The settlements in this country of these colonies of Saxon families is said to be denoted by this syllable *ing*. The names Tooting and Dorking, therefore, imply that the families or clans of the Tootingas and Dorcingas settled in the localities now known by their names; Beddington was the town or settlement of the Beddings, or sons of Bede; Warlingham the home of the Warlings, etc.

Kemble has an idea that where the patronymic stands without any suffix, as in the case of Tooting, we have the first settlement of a clan, but that where the *ing* forms the medial syllable of the name, and is followed by the suffix *ham*, or *ton*, as in Birmingham, Kennington, such names indicate the extension of the Saxon rule by the settlement of filial colonies sent out from a parent settlement. It is an interesting fact that names of the former class abound in the south-eastern parts of the island, where the Saxons made their earliest descents; whilst they gradually diminish in frequency towards the west and north, tending thereby to confirm the hypothesis that the Saxon domination was extended over the central and more distant parts of South Britain by cadets of families already settled in the island, rather than by fresh influxes of German adventurers from over the sea.

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Although in a great many instances local denominations in this country thus indicate the settlements of distinct Teuton communities, the traces of the footsteps of those heroes or heads of families who, like Bede, succeeded in imposing their names upon neighbouring places, have otherwise been obliterated. Still, in a few instances of names of places in England, their original import and high antiquity have been revealed, and our kinsmanship with North-German races placed beyond a doubt. For example, names like Harling and Walsingham, which are found in Kent and Norfolk, carry us back to the mysterious cycles of the Northern Edda. Billing, whose name is impressed on various localities in this island, was the famous progenitor of the royal race of Saxony.

Here, then, is the historic value of local nomenclature, and, as from vestiges of Celtic speech lingering in one or two names, it may be inferred that at some unknown prehistoric period the Celt roamed here; so from places close at hand may be discerned the origin and names of those blue-eyed freemen who supplanted them. But few traces can be detected of a Scandinavian occupancy; it is to Lincolnshire and the North that we must go if we wish to find names of places ending in *by* or *thorpe*, those test-words of Danish rule. It may be observed, however, that whilst the law-loving, peaceful character of the Saxon settlement is indicated by the *Hundred*, on the other hand, the *Wapentake* (literally take weapon) is suggestive of the defensive military organization of the Danish intruders. In reference to our parish the word *Manor* continues a memorial of the conquest of England by the Normans.

The Common.—But the German warriors who settled on the fertile lands of South Britain acknowledged no lord of the manor; he was a later usurpation. The soil was

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formerly held in common by various householders, each Teuton clan or tribe possessing its own plot of arable land, upon which a greater or lesser number of freemen settled with their wives and families. It was a beautiful characteristic of the German tribes that they held in reverence, and even awe, the character of woman—a most healthy contrast to that vice into which Roman Imperialism had sunk. Upon this soil settled, as we observed, freemen, with their wives and families, to cultivate it. Our forefathers were rearers of bread-corn, as undoubtedly they also depended for subsistence on the herds of oxen, sheep, and especially swine, that fed in the forest, or upon those unenclosed meadows by which their settlements were surrounded. These boundary pastures by which their arable was enclosed, and which separated the possessions of one tribe from those of another were regarded by our forefathers as sacred: it was the Mark. There could be no private estate in this space or boundary land, nor would our Anglo-Saxon ancestors suffer a plough to go over it, for it belonged to all. Each freeman had commonable rights therein, and these were inviolate.

From ancient boundary divisions that originally served to separate free, petty Teuton communities one from another, and prevent them interfering with each others' rights, it has come to pass that England is studded over with waste lands: and terms, often on our lips, as the Common, Mitcham Common, Tooting Common, etc., recovered from the darkness of the past, receive an explanation.

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EXPLANATION.

THE annexed Chart shews the positions of those provinces of the West Saxons or Wessex, Mercia and East Anglia, some of the coinage of whose kings was dug up in this parish. On the Map are also indicated the great walls of the Roman Emperors Hadrian and Antoninus, and the Cynges Delf Ditch or Devil's Dyke, a Roman earthwork still remaining in Cambridgeshire. The directions taken by the great Romano-British roads are likewise shewn; and also, the position is defined of that huge Anglo-Saxon earthwork which Offa, King of Mercia, threw up to restrain the Welsh.

On the Chart are numerous figures; these tally with those on this and the following page, and mark the sites of more than eighty stations or towns which, founded by our Roman conquerors have survived the invasion of the Saxons, and almost all flourish to this day.*

	Roman Name.	*Name in Saxon Time.*	*Present Name.*
1	Londinium	Lunden-wic	London.
2	Durovernum	Cantwara-byrig	Canterbury.
3	Dubræ	Dofre	Dover.
4	Rutupiæ	Retes-Burh	Richborough.
5	Regulbium	Raculf	Reculver.
6	Durobrivis	Hrofes-ceaster	Rochester.
7	Vagniacæ		Southfleet.
8	Noviogamus		Woodcote, near Croydon, or Holwood Hill.
9	Portus Lemanis	Lyminge	Lymne.
10	Anderida	Andredes-ceaster	Pevensey.
11	Regnum	Cissan-ceaster	Chichester.
12	Portus Magnus		Portchester.
13	Clausentum		Bittern in Southampton Water.
14	Ad Lapidem		Stoneham.
15	Venta Belgarum	Wintan-ceaster	Winchester.
16	Calleva		Silchester.
17	Sorbiodunum	Searo-byrig	Old Sarum.
18	Durnovaria	Dorces-ceaster	Dorchester.
19	Isca Dumnoniorum	Exan-ceaster	Exeter.
20	Uxela	Walters Burh	Bridgewater.
21	Ischalis	Ivelceaster	Ilchester.
22	Ad aquas	Welles	Wells.
23	Aquæ Solis	Bathan or Akemannes-ceaster	Bath.
24	Vindomis	Hwitcyre	Whitchurch.
25	Verulamium	Wætlinga-ceaster	St. Albans.
26	Cæsaromagus		Chelmsford.
27	Canonium		Kelvedon.
28	Colonia or Camulodunum	Colneceaster	Colchester.

* Authorities consulted in the compilation of this Map:—HUGHES' Map prepared for *Monumenta Historica Britannica;* FREEMAN'S *Historical Map of Anglo-Saxon and Roman Britain;* PALGRAVE, WRIGHT, and the Ordnance Survey Maps, etc.

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SOUTH BRITAIN,

AS IT WAS SUB-DIVIDED IN THE TIME OF THE HEPTARCHY.

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ANGLO-SAXON COINS

Found in the Parish of Croydon.

In the middle of the month of June, in the year 1862, as the navvies were cutting the line that runs from West Croydon Station through Selhurst and Thornton Heath to Balham, within the Manor of Whitehorse, and not far from Collier's Water Lane, they found, at a depth of about two feet below the surface, what they called a stone coffin, without a lid. This coffin, or chest, crumbled under the picks and spades of these labourers, when, amid the *débris*, they discovered what seemed to be a mouldering bag full of something,—for the possession of which there was a scramble among the navvies, and some of its contents were dispersed. But a brittle mass, matted together with clay and green oxide, was carried into the town of Croydon by the man who had first laid hands on it, and offered for sale at the shop of one of our High Street jewellers, where it was rejected as worthless. To the late Mr. Thomas Weller's the disconcerted navvy then took the despised bag-full, when a shopman, not aware of what it was composed, out of curiosity touched with a file one of the fragments, and finding it silver, as old silver for his master he purchased the lump at the rate of four shillings and sixpence an ounce.

Upon a careful examination, the hoard, for such it turned out to be, was found to have originally consisted

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of about two hundred and fifty Anglo-Saxon coins, most of which were in very fine preservation; together with a few small silver ingots, and a part of a torc, or neck ornament, also of silver, and two or three Cufic coins.

The coins were of the undermentioned sovereigns, Ethelward and Edmund, of East Anglia; Ethelred and Alfred, sole monarchs as they are termed; Burgred, of Mercia (of which reign were about 200 of the mass); Louis the Debonnaire, and Charles le Chauve, or the Bald. There was also the half of a penny of Archbishop Ceolnoth, and a few Oriental coins.

"I do not think," says the Rev. Henry Christmas, who was the first thoroughly to investigate this find, that "I ever saw a *trouvaille* the date of whose deposit was more easy to determine. The latest coins are those of Alfred, of the type of Burgred, unless those of Burgred himself be of the same date. Alfred ascended the tottering throne in 872, consequently the deposit could not have taken place earlier than in that year. Now the Burgred type of Alfred is his earliest, and the hoard seems to have contained no specimens of his later types; this renders it probable that the deposit was made very early in the reign of this great prince. Another reason for coming to this conclusion is to be derived from some coins of Charles le Chauve found at Whitehorse, all of which present the title of Rex. Now, he bore this title till the year 875, at which time, on the death of his nephew Lothaire, he assumed that of Emperor, and in the year 877 he died. Had the deposit taken place later than 875, it is likely that some of his coins would have exhibited the higher title. These circumstances render it extremely probable that the hoard was buried before the year 875, and it *must* have been after 872. It seems to me almost certain that

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the coins were placed where they were so recently found in the year 874. In that year Burgred was driven from his dominions by the Danes and took refuge in Rome. England was overrun by the invader; Alfred, as we know, was powerless, those who had treasure were likely to make it as secure as they could, and, we know, from numberless examples, that the way in which they most frequently attempted this was by committing their valuables to the earth."*

The spot where this interesting loot was found, and all its surrounding neighbourhood, in ancient times, probably, was included within that great North Forest of oaks, a portion of the site of which is now named Norwood.

MERCIA.

BURGRED, A.D. 852—874.

It was in the spring of the year 852 that the heathen Northmen, or Danes as they are generally called, made the most daring attack on Christianised England which they had yet attempted. Sailing up the Thames with 350 ships they plundered Canterbury and London, and then marched into Mercia, where they defeated Beortulph, its king. Flushed with success, the pagans afterwards turned southwards and invaded Surrey. But, about twenty miles from Croydon, the West Saxons gave them battle at Aclea (Ockley), the field of oaks, and there, after a furious contest, the greater portion of the Danish host perished.†

* *Numismatic Chron.*, N.S., Vol. II., p. 302.

† Asser. *Sax. Chron.*

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After Beortulph, mentioned above, Burgred, some of whose coinage was found in our parish, succeeded to the Mercian throne in 852. Scarcely, however, had he been crowned, than, involved in war with the Britons of Wales, Burgred sought the aid of Ethelwulph, King of the West Saxons, by whose assistance he was enabled to ravage the territory of the Welsh King Mawr. To cement their alliance, Ethelwulph gave his daughter Ethelswitha in marriage to Burgred, who, thereupon, became brother-in-law to Alfred, afterwards surnamed the Great.

A storm of sanguinary desolation now swept over the disunited states of Anglo-Saxon England. The origin of this ferocious war may be traced to a determination on the part of the sea-kings of the North to revenge that cruel death which Ella, King of Deira, had inflicted upon their piratical kinsman, Ragnar Lodbrog. This renowned Vikingr, wrecked on the coast of the Northumbrian petty-king, by him had been shut up in a dungeon filled with venomous snakes, and so tortured to death. Ragnar's Quida, or death song, is one of the most celebrated fragments of the Northern Scallds; it still remains to illustrate a dreadful episode of that dismal period of our history:—

"Hard came the storm on the shield
Till they fell prone to the earth
On Northumbria's land.
* * * *
Never did I believe that from Ella
The end of my life would come.
* * * *
What a number of snakes
Full of venom strike me!
* * * *
Grim dangers surround me from the adder;
Vipers dwell in the palace of my heart—
* * * *
* * * *

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Fifty and one times have I
Call'd the people to the appointed battles
By the warning—spear—messenger.
* * * *
I will die without a groan.
* * * *
We shall drink ale immediately
From the large hollowed skulls.
* * * *
The Disir goddesses invite me home;
As if from the hall of him rejoicing in spoils,
From Odin, sent to me,
Glad shall I with the Asæ
Drink ale in my lofty seat*

To that great invasion of England by the Northmen, consequent on the murder of this son of Sigurd, it was owing that Burgred eventually was driven from his kingdom of Mercia by the Danes. After conquering Northumbria, and spreading a frightful desolation over East Anglia and Wessex, at length the pagans re-entered Mercia, and destroyed the monastery of Repton, in Derbyshire, the last sacred resting place of all the Mercian kings. Upon this Burgred fled to Rome, where he died, and was interred in St. Mary's Church, belonging to the school of the English nation there.

On the desertion of his people by Burgred, the Northmen gave the Mercian crown to his minister Ceolwulf, who paid them tribute; but this pageant of tyranny displeasing his masters, soon afterwards the Danes stripped him of his sovereignty, and with his short reign the Mercian kingdom expired.

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* See translated extracts from the Quida in *The History of the Anglo-Saxons*, by SHARON TURNER.

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"Of all the Heptarchic monarchies," says Ruding,* "the kingdom of Mercia, if we may be allowed to form a conclusion from the number of its coins which have descended to our times, was by far the most wealthy." To none of the kingdoms of the Heptarchy belong such a number of coins, nor such an uninterrupted series as belongs to Mercia. All the coins of this kingdom are silver pennies. "The pennies of this king (Burgred) are much more numerous," says Hawkins,† "than those of any other of the Mercian princes, * * * and they may be considered common. All his coins have one general appearance of type; (a rude imitation of) the king's head and titles on the obverse, and the moneyer's name in three lines upon the reverse." In point of execution the coins of Burgred are very inferior to those of his predecessor Offa, and the standard is base. These coins of Burgred's that were dug up at Croydon are of very base metal, "and appear," says Mr. Christmas, "to be made of two thin flans or films of metal, and then soldered together." "This debasement," suggests Ruding, "was probably occasioned by poverty, in consequence of repeated plunderings by the Danes."

The subjoined catalogue, it will be observed, contains no less than fifty-nine varieties of Burgred's penny; all these came out of that hoard which was found at Whitehorse. It may be added that there is no illustration of a coin given in this book which the author has not, with his own hand, drawn from the original piece of money.

* *Annals of the Coinage of Britain*, etc., by the Rev. Rogers Ruding, B.D., 3rd ed.

† *The Silver Coins of England*, etc., by Edward Hawkins, F.R.S., F.A.S., etc.

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COINS OF BURGRED,

KING OF MERCIA,

Dug up in the Parish of Croydon in 1862.

1. *Obverse*—BVRLRED REX*

   Reverse—BEALZTA .·. MON ·.· ETA ·.· †

2. *Obv.*—BVRLRED REX—X. (*Ruding*, pl. viii. 23.)

   Rev.—BEALZTA MON ETA (*Ruding*, pl. viii. 20.)† (Two Specimens.)

3. *Obv.*—BVRLRED REX—X

   Rev.—BERHEA .MON. .ETA.‡

4. *Obv.*—BVRLRED REX—

   Rev.—+ BERHEA .MON. .ETA .‡

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* The coin from which the above sketch was made is now in the cabinet of John Evans, Esq., P.R.G.S., F.R.S., who obligingly placed his collection of these coins at my disposal.

† This moneyer's name is not mentioned by Ruding in the list which he gives of Burgred's moneyers, on page 120, *Annals of the Coinage.*

‡ This coin is in the collection of Wm. Allen, Esq., of Dorking, to whose courtesy the author is indebted for this sketch.

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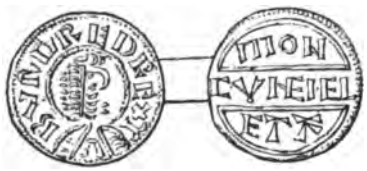
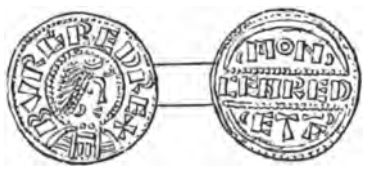
5. *Obv.*— + BVRLRED REX—*
Rev.—EVNEHLM MON ETA.†



6. *Obv.*—BVRLRED REX ↀ‡
Rev.—LVNEHEL MON ETA+

7. *Obv.*—BVRLRED REX*
Rev.—BHRLHLM MON ETA†



8. *Obv.*—BVRLRED REX*
Rev.—LENRED (MON) (ETA)

9. *Obv.*—BVRLRED REX
(*Var. of Ruding*, pl. viii., 20.)
Rev.—LENRED (MON) (ETA)
(*Ruding*, pl. viii., 20.)
(Two Specimens.)

10. *Obv.*—BVRLRED REX I.
(*Var. of Ruding*, pl. viii., 20.)
Rev.—LENRED ∴ MON ∴
∵ ETA ∵
(*Ruding*, pl. viii., 20.)

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* In the collection of John Evans, Esq., P.R.G.S., F.R.S., etc.

† This moneyer's name does not occur in the list referred to of Ruding.

‡ This coin belongs to Mr. Henry Harland, of Croydon, who kindly permitted me to make this drawing of it.

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11. *Obv.*—BVRLRED REX̄
(*Ruding*, pl. viii., 20.)

Rev.—LENRED ∴ MON ∴
∵ ETA ∵ ·
(*Ruding*, pl. viii., 20.)

12. *Obv.*—BVRLRED REX.
(*Var. of Ruding*, pl. viii., 20.)

Rev.—LENRED ∴ MON ∴
∵ ETA ∵*
(*Ruding*, pl. viii., 20.)

13. *Obv.*—BVRLRED REX.
Double band in hair.
(*Var. of Ruding*, pl. viii., 8.)

Rev.—LENRED .MON. .ETA.*
(*Ruding*, pl. viii., 20.)

14. *Obv.*—BVRLRED REX —

Rev.—LIALLAF MON ETA ·*

15. *Obv.*—BVRLRED REX —.
Head much like Ceolwlf.
(*Ruding*, pl. viii., 1.)

Rev.—LIALLAF M⊹N ETA.*
(*Ruding*, pl. vii., 5.)

16. *Obv.*—+ BVRLRED REX.
(*Var. of Ruding*, pl. vii., 5.)

Rev.—+ LIALLA FMON
ETA.*
(*Ruding*, pl. vii. 5.)

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* In the collection of John Evans, Esq. P.R.G.S., F.R.S., etc.

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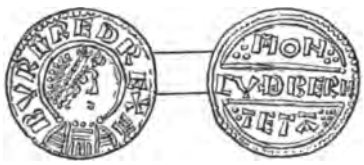


17. *Obv.*—BVRLRED REX M*

Rev.—EVÐBERH ∴ MON ∴ ∴ TETA ⁘†

18. *Obv.*—+BVRLR ED REX—

Rev.—+DA·DA ∴ MON ETA*

19. *Obv.*—BVRLRED REX —*

Rev.—DEALINL ∴ MON ∴ ∴ ETA ∴†

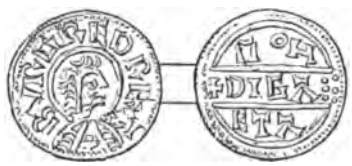
(Two Specimens.)

20. *Obv.*—BVRLRED REX —

Rev.—DIARVL FMON ETA ∴*

21. *Obv.*—BVRLRED REX ꝏ

Rev.—DIARVLF MON ETA∴*



22. *Obv.*—BVRLRED REX—X

Rev.—+DILA ⁝⁝ MON ETA.‡

23. Another Specimen, slightly varied, was also found in a mutilated condition; from it the subjoined sketch was taken.§

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* In the collection of John Evans, Esq., P.R.G.S., F.R.S., etc.

† Moneyer's name not in Ruding's list.

‡ In the collection of Wm. Allen, Esq.

§ In the possession of John Bennington, Esq., of Croydon.

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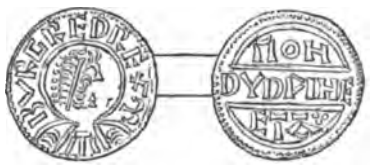
24. *Obv.*—+BVRLRED REX
Rev.—+DVDDA M⊹N ETA*

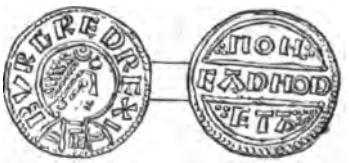
25. *Obv.*—+BVRLRED REX
Rev.—DVDDA MON ETA†

26. *Obv.*—+BVRLR+ED REX—
Rev.—+ DVDELI IMONI
⁘ ETA†

27. *Obv.*—BVRLRED REX—
Rev.—DYDƀINE ∴ MON ∴
∴ ETA ∴*



28. *Obv.*—BVRLRED REX ꝺ
Rev.—DYDƀINE MON ETA∴†



29. *Obv.*—BVRLRED REX I
Rev.—EADNOD ∴ MON ∴
∴ ETA ⁘ *

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* In the collection of Wm. Allen, Esq.

† In the collection of John Evans, Esq., P.R.G.S., F.R.S., etc.

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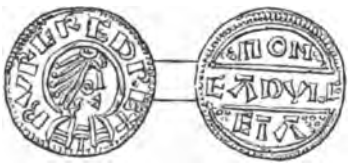
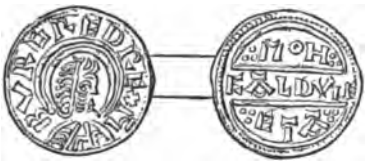


30. *Obv.*—BVRLRED REX

Rev.—EADVLF ∴ MON ·.
·.· ETA ⁘ *

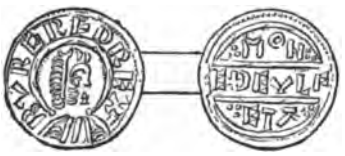
31. *Obv.*—BVRLRED REX

Rev.—EADVLF ∴ MON ∴
·.· ETA ·.*



32. *Obv.*—BVRLRED REX M̄.
(Double Inner Circle.)

Rev.—EALDVLF ∴ MON ∴
·.· ETA ·.†



33. *Obv.*—BVRLRED REX—

Rev.—EÐEVLF ∴ MON :.
·.· ETA ·.†
(Three Specimens.)

34. *Obv.*—BVRLRED REX ꝺ
(Head like *Ruding*, pl. viii., 6.)

Rev.—EÐEYLF ∴ MON ∴
·.· ETA ·.†
(*Ruding*, pl. viii., 20.)

35. *Obv.*—BVRLRED REX—
(*Var. of Ruding*, pl. viii., 23.)

Rev.—EÐELVLF ∴ MON ∴
·.· ETA ·.†
(*Ruding*, pl. viii., 20.)

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* In the collection of Wm. Allen, Esq.

† In the collection of John Evans, Esq., P.R.G.S., F.R.S., etc.

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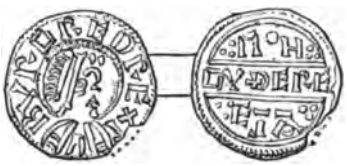
36. *Obv.*—BVRLRED REX

Rev.—EÐELVLF ∴ MON ∴
∵ ETA ∵*
(*Ruding*, pl. viii., 20.)

37. *Obv.*—BVRLRED REX†

Rev.—EVÐHERE M✧N ETA‡

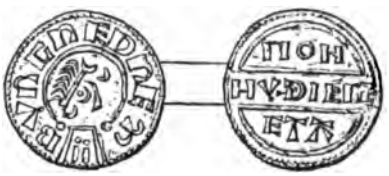


38. *Obv.*—BVRLRED REX I

Rev.—LVÐERE ∴ MON ∴
∵ ETA ∵†

39. *Obv.*—BVRLRED REX

Rev.—LVÐHERE ∴ MON ∴
∵ ETA ⁘*



40. *Obv.*—BVRLRED RE ꝯ

Rev.—HVÐIERE MON ETA§

41. *Obv.*—BVRLRED RE—X.
(*Ruding*, pl. viii., 24.)

Rev.—LVÐHERE . MON .
. ETA*
(*Ruding*, pl. viii., 20.)

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* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.

† This coin belongs to Wm. Allen, Esq.

‡ This moneyer's name not in Ruding's list.

§ The above coin belongs to Dr. Cooper, of Croydon, who permitted me to make a sketch of it.

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42. *Obv.*—BVRLRED REX

Rev.—HEAVVLF ∴ MON ∴ ∵ ETA ∵*

43. *Obv.*—BVRLRED REX ꝏ
(*Ruding*, pl. viii., 11.)

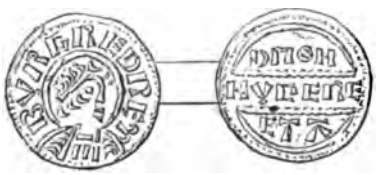
Rev.—HEAVVLF ∴ MON ∴ ∵ ETA ∵*
(*Ruding*, pl. viii., 20.)

44. *Obv.*—BVRLRED REX.

Rev.—+ HEADLF ∴ MON :. ∵ ETA ∵*

45. *Obv.*—BVRLRED RE ꝏ

Rev.—HEREFER ÐMON . ETA .*



46. *Obv.*—BVRLRED RE ꝏ

Rev.—HVLERE DMON ETA*

47. *Obv.*—BVRLRED REX ꝏ
(*Var. of Ruding*, pl. viii., 20.)

Rev.—HVLERE DMON ETA.*
(*Ruding*, pl. viii., 23.)

48. *Obv.*—+ BVRLRED RE .
(*Var. of Ruding*, pl. viii., 7.)

Rev.—HVLERE D MON ETA ∵*
(*Ruding*, pl. viii., 7.)

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* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.

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49. *Obv.*—BVRLRED REX —*

Rev.—LIFLALD ∴ MON ∴
∵ ETA ∵†

50. *Obv.*—BVRLRED REX M

Rev.—LIAFVAL DMON
ETA ⁘‡

51. *Obv.*—BVRLRED REX

Rev.—OSMPND MON ETA∵*

52. *Obv.*—BVRLRED REX

Rev.—OZMhND MON ETA∵‡

53. *Obv.*—+ BVRLRED REX

Rev.—+ TATA MON ETA*

54. *Obv.*—BVRLRED REX — ∴
(*Var. of Ruding*, pl. vii., 5.)

Rev.—+ TATA ∴ MON ETA.*
(*Ruding*, pl. vii., 6.)

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* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.
† This moneyer's name not in Ruding's list.
‡ This coin belongs to Wm. Allen, Esq.

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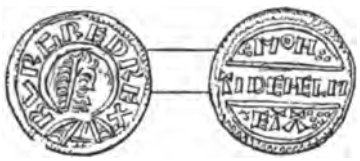
55. *Obv.*—BVRLRED REX.*
(*Var. of Ruding*, pl. viii., 23.)

Rev.—+ TATA : ∴ MON ∴
∵ ETA ∵
(*Ruding*, pl. viii., 20.)



56. *Obv.*—BVRLRED REX—*

Rev.—TIDEHELM ∴ MON ∴
∵ ETA ⁘†

57. *Obv.*—+ BVRLRED RELX*

Rev.—+ LILZZA (MON)
(ITH)†

58. *Obv.*—BVRLRED RE ꝺ

Rev.—VVLFEAR DMON ETA‡
(Large head, rare.)

59. *Obv.*—BVRLRED REX‡

Rev.—TIDhELM ∴ MON ∴
∵ ETA ∵†
(This Coin is imperfect on the obverse.)

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* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.
† This moneyer's name not in Ruding's list.
‡ This coin belongs to Wm. Allen, Esq.

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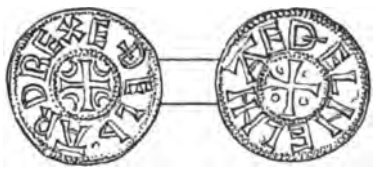
EAST ANGLIA.

ETHELWEARD.



1. *Obv.*—EÐELWÆRD REX
(A cross with crescent in each angle.)
Rev.—ÆEÐHELHELM*
(Cross with pellet in each angle.) Rare coin.

The very perfect coin from which the above drawing was made is a silver penny of Ethelweard, one of those unknown East Anglian kings, whose name only has been rescued from obscurity by the discovery of such pieces as this—his money. All the rest is shrouded in darkness.

EADMVND, A.D. 855—870.

Eadmund began to reign over the marsh-environed kingdom of East Anglia in the year 855; in 870 he came to a tragic end.

After setting in flames the monastery of Croyland, and destroying the rich library, and slaughtering the monks of Peterborough and the nuns of Ely, a well-mounted grisly pagan "Host" carried their dread raven banner into East Anglia, the throne of which was then occupied by Eadmund. He was of a pious and amiable disposition. Seizing this Christian prince, his brutal enemies beat, and then tied him to a tree; when, in sport, they shot at him

* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.

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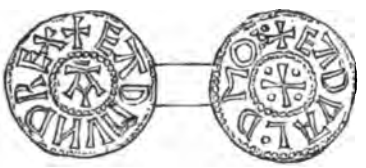
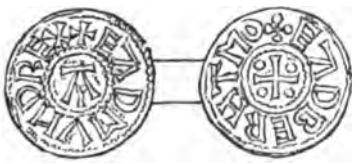
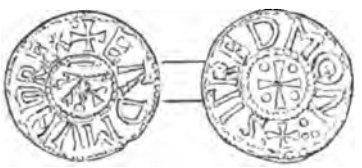
with arrows. At last, enraged at Eadmund's constancy, the Danes chopped off his head. He was canonized, and is now commonly called St. Eadmund.



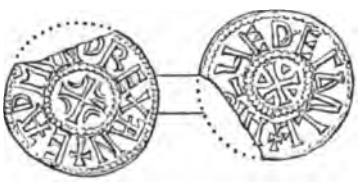
1. *Obv.*—+ EADMVND REX.*
(Monogram Ѧ in field.)
Rev.—+ EADVAL·D MO ·.·
(In centre cross ⁜ with pellet in angles.)



2. *Obv.*—+ EADMVND REX.*
(Ѧ in field.)
Rev.—+ EADBERHT MO.†
(Cross with pellet in each angle.)



3. *Obv.*— + EADMVND REX.‡
(✣ in centre.)
Rev.—+ SIFRED MON ·.·
(Cross with pellet in angles.)



4. *Obv.*—+ EADMVND REX ĀN.‡
(Cross with crescent in angles.)
Rev.—hEÐELÞVLF + MŌ
(Rerograde. Cross with triangle in angles.)

5. *Obv.*—+EADMVND REX ĀN.*
(Cross with crescents.)
Rev.—HEDELV̄VIE + MO.
(Rerograde. Cross with pellets.)

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* In the collection of John Evans, Esq., F.R.S., F.G S., etc.

† This name does not appear in Ruding's list of King Eadmund's moneyers: *Annals of the Coinage*, vol I., p. 121, 3rd ed.

‡ This coin belongs to Wm. Allen, Esq.

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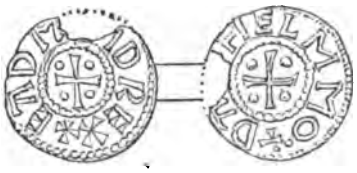
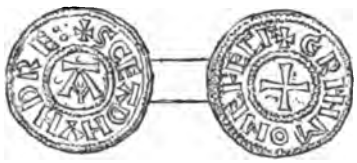
6. *Obv.*—+EADMVND REX AN.*
(✠ in centre.)
Rev.—BEORNFERÐ MO
(Cross with pellet in angles.)



7. *Obv.*—+ EADM 1D REX†
(Cross with pellets.)
Rev.—+ DT HELM MO.
(Cross with pellets.)



8. *Obv.*—+ SC EADMVND RE ·.·*
(✠ in centre.)
Rev.—+ GRIMMOME FEL1T‡
(Cross in centre.)

All the above coins of Eadmund are rather rare.

WEST SAXONS (WESSEX.)

Scandinavian heathenesse forsook the dreariness of its wintry cradle to seek in southern latitudes a more genial home. Descent after descent, therefore, was made by the piratical Northern Vikings upon the coast of Western Christendom, and whilst the swords and spears of the Northmen afflicted the Christianised Franks, another "Host" of the worshippers of Odin were busy making good their hold upon the fertile lands of England. By repeated attacks the Danes at length extirpated those rival dynasties whose incessant feuds had proved so bane-

* In the collection of John Evans, Esq., F.R.S., F.G.S., etc.
† This coin belongs to Wm. Allen, Esq.
‡ This moneyer's name not in Ruding's list.

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ful to the happiness of the Anglo-Saxons. The Northmen annihilated the Heptarchy, or rather Octarchy, by forcing our forefathers, in self-defence, into a national fraternity. Cruel as the process was, yet out of these calamities an Over-ruling Providence wisely decreed that good should spring. Upon the ruins of the Anglo-Saxon kingdoms Wessex arose, and the contending sceptres of the Heptarchic period at length were combined into one well-regulated Monarchy, of which Queen Victoria, the lineal descendant of the "Lord of the West Saxons," is the present representative.

Even at the time when these coins were struck Wessex was deemed to be the most considerable of the Anglo-Saxon states, and its lords claimed a superiority over the various races inhabiting the southern portion of this Island. But this supremacy was more nominal than real, since several of the states of England for generations afterwards retained their kings, the last King of Northumberland, for instance, being Eiric, who was cast off by his subjects in the year 948; to say nothing of the Cymrian princes, or of those Danish lords of the Isles.

AETHELRED, A.D. 866—871.

Upon the decease of Aethelbearht in 866, his children were set aside, and Aethelred, brother to the late King, ascended the West Saxon throne. In conjunction with Ælfred, his younger brother, Aethelred fought some desperate battles with the Danes, but without success. In one of these, a conflict that occurred at Merton,* Aethelred received a wound of which, soon afterwards, he died.

* *Sax. Chron.* It is uncertain whether the battle here referred to was fought at Merton, in Surrey, Merton, in Oxfordshire, Merden, in Wilts, or in Morton Hundred, adjoining Reading.

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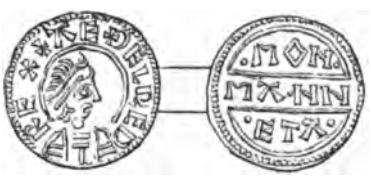
"His coins, which are not numerous," says Hawkins, "have on the obverse the king's head and titles; on the reverse the name of a moneyer (of whom about thirteen varieties only are known) is inscribed in three lines, with some ornamental mark or accompaniment, like those of Burgred, King of Mercia, Rud. xv., 1—5. M.B. 11. His coins are generally very light, and of impure silver, the very best of them scarcely reaching 20 gr."*

No less than twelve different moneyers' names appear on the underneath representations of coins of King Aethelred, dug up at Whitehorse, in this parish.

COINS OF AETHELRED,

KING OF THE WEST SAXONS,

Discovered at Croydon, Surrey.



1. *Obv.*—+ ÆÐELRED REX†
   Rev.—MÆ·NN . M◇N . · ETÆ·

2. *Obv.*—+ ÆÐELRED REX†
   Rev.—+ DVDD⁝ . MON . . ETÆ·

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* *The Silver Coins of England*, etc., pp. 57-8.

† In the cabinet of Wm. Allen, Esq.

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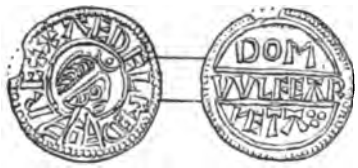

3. *Obv.* + ÆEDELRED REX*

Rev.—VVLFEÆR DOM
NETA ·.·†

4. *Obv.*—+ ÆÐELRED .·. REX*

Rev.—ÞENEÆLD .·. MON .
·.· ETÆ ·.·†

5. *Obv.*—+ ÆÐELRED REX

Rev.—HEREBEÆL DMO NETÆ‡

6. *Obv.*—+ Æ . . . LRED REX

Rev.—BIÆRNEÆ HMO NET?*

7. *Obv.*—+ ÆEÐELRED REX
(Bust to right, as *Ruding*, pl. xv., 1.)

Rev.—BIÆRNM◇D MON ETÆ·.·§
(*Ruding*, pl. xv., 4.)

8. *Obv.*—+ ÆEÐELRED REX
(*Ruding*, pl. xv., 3.)

Rev.— BIÆRNM◇ DM◇
NETÆ§ (*Ruding*, pl. xv., 4.)

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* In the cabinet of Wm. Allen, Esq.

† This moneyer's name does not appear in Ruding's list of King Aethelred's minters: *Annals of the Coinage*, p. 124.

‡ This coin is now in the possession of John Bennington, Esq.

§ In the cabinet of John Evans, Esq.

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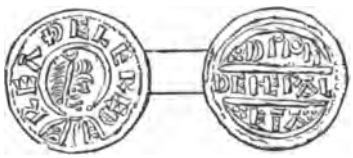
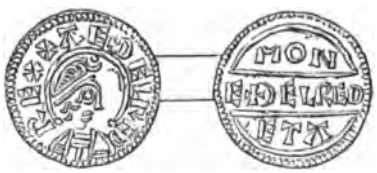
9. *Obv.*—+ ÆEÐELRED REX*
Rev.—BVRLND ÐMO NETA†

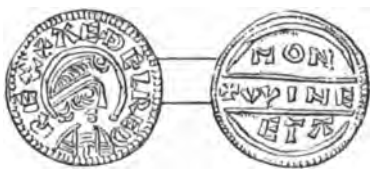


10. *Obv.*—ÆÐELERED RE
Rev.—DEHEÐAL ∴ DMON
∵ ETÆ ∵‡

11. *Obv.*—+ ÆEÐELRED REX
Rev.—ELBERE M◇N ETÆ‡



12. *Obv.*—+ ÆEÐELRED REX
Rev.—EÐELRED MON ETÆ‡
(Two Specimens.)



13. *Obv.*—+ ÆEÐELRED REX‡
Rev.—+ WINE MON ETÆ†

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* In the cabinet of Wm. Allen, Esq.

† This moneyer's name does not appear in Ruding's list of King Aethered's minters: *Annals of Coinage*, p. 124.

‡ In the cabinet of John Evans, Esq.

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The most certain proof that some at least of those various states into which the Jutes, the Angli, and the Saxons had subdivided the larger portion of Roman Britain remained until the time when this coinage was struck, is found in the circumstance that several of the pieces bear the letters Rex M., others those of Rex AN., denoting respectively King of Mercia, and King of Anglia, that is East Anglia. Thus much of insight do such apparently trivial details afford us into that remote and obscure period of our history concerning which we treat.

The Anglo-Saxon States however, acknowledged a *Bretwalda*, or superior sovereign. This title placed its possessor as much above the kings as each king was above his ealdormen. In earlier times, sometimes the petty King of Kent, or the Northumbrian chief, assumed this proud distinction; but afterwards, when the power of the Anglo-Saxon states was not so nearly balanced, a fierce rivalry prevailed between the kings of Mercia and Wessex for that honour. About the year 830 Egbert became the eighth Bretwalda, or supreme Emperor of the Island of Britain. He sat upon the throne, and was of the race of Cerdic, a Saxon chieftain, who invaded our south coast in 495 A.D., and founded the State of Wessex. Like all the other Anglo-Saxon kings, Cerdic derived his genealogy from Woden.

By the way it was not more than a dozen miles from Croydon where the West Saxon kings used to be crowned—at Kingston, in Surrey, so named because it was the *Cynges Tun*, or the King's Town. After their coronation the Kings of Wessex took possession of their kingdom by standing upon a stone which is still preserved in that place.

"An Anglo-Saxon king," writes Sir Francis Palgrave,

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"was not always certain that his son would succeed him in his dominions. The royal authority was vested in the royal families; but no individual of such family had any determinate or absolute right. The new king was generally designated by the assent of the nation; and if the son of the late king was not able to exercise the functions of royalty, the brother of the deceased monarch, or even some more remote relation was called to the throne. Such a mode of succession was not unwisely adapted to the exigencies of the age. An Anglo-Saxon king, in the earlier times, was the chief-justice or magistrate of his people in time of peace. He was also their commander-in-chief, both by land and sea, in time of war; and ill would the affairs of the nation have been sped had they been entrusted to an infant mind or an infant hand."*

AELFRED, A.D. 872—901.

Within that bag, which in days long past some unknown hand had hidden in the forest wild, and which, in our time, navvies dug up at Whitehorse, were found no less than eleven varieties of the earliest coins of Aelfred the Great. As the coinage of this king is very scarce this is a circumstance that deserves to be noted.

Aelfred was grandson of Egbert the Bretwalda. Another deviation from the law of primogeniture took place upon the decease of Aethelred, when the rights of the children of the elder branch were again violated, and Aelfred, against his will, was raised to the throne in A.D. 871. He was then about 21 years of age. In his Charters Aelfred signs

* *History of the Anglo-Saxons*, p. 87.

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King of the West Saxons: in his Will he says *I, Aelfred, of the West Saxons, King.*

Within a month of his accession the Danes attacked and overcame Aelfred's troops at Wilton; this made the ninth pitched battle the West Saxons had fought with the Northmen during that year. According to an authority we have quoted, these coins of Aelfred's were deposited under the soil of our parish in A.D. 874. But several years ere this took place, that prince whose superscription these pennies bear, had married Ealswitha, the daughter of a Mercian noble. The love which Aelfred felt for this lady may be surmised from his expressions—

> "She lives now for thee: thee alone. Hence she loves nought else but thee. She has enough of every good in this present life, but she has despised it all for thee alone. She has shunned it all because only she has not thee also."*

In 878 Wessex was overrun by the Northmen; panic and disaffection seized upon Aelfred's subjects, and the distressed monarch was forced to descend from his throne, and for a while to hide himself. Afterwards, Aelfred recovered his crown, and in the course of seven years from his restoration was acknowledged as paramount monarch of Britain, south of the Humber.

Celebrated for his military genius and wise legislation, as for his laborious exertions to promote the civilization and happiness of his people, the spirit of this great Anglo-Saxon monarch survives even to this day in some of the institutions around. He it was who, comprehending the insular character of his country, conceived the idea of

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* *Aelfred's Boet.* Rawl. ed

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constructing a navy that should grapple with the Danish enemies of England upon their own element, the sea, and so prevent further invasion of his country by the sea-kings and vikingr;—a sagacious notion, since Aelfred by his ships established his kingdom, and left to his successors a bulwark that in our day is represented by those "leviathans afloat," and those "mariners of England"

> "Whose flag has braved a thousand years
> The battle and the breeze."

Aelfred became the "Darling" of his people. To what good use he devoted his talents and his time, his friend and biographer Asser has left us an account. Of those principles that regulated Aelfred's conduct as a king we may form an idea from the accompanying passage which he added to his translation of Boethius.

"O Reason! thou knowest that covetousness, and the possession of this earthly power, I did not well like, nor strongly desired at all this earthly kingdom, except—Oh! I desired materials for the work that I was commanded to do. This was, that I might unfractiously and becomingly steer and rule the power that was committed to me—What! thou knowest that no man may know any craft nor rule, or steer any power without tools and materials. There are materials for every craft, without which a man cannot work in that craft.

"These are the materials of a king's work, and his tools to govern with; that he have his land fully peopled; that he should have prayer-men, and army-men, and work-men. What! thou knowest that without these tools no king may show his skill.

"These are also his materials, that with these tools he should have provision for these three classes; and their provision then is—land to inhabit, and gifts, and weapons, and meat, and ale, and clothes, and what else that these three classes need; nor can he without these keep his tools; nor without these tools can he work any of those things that it is commanded to him to do.

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"For this purpose I desired materials to govern that power with, that my skill and power might not be given up and concealed. But every virtue and every power will soon become oldened and silenced if they be without wisdom. Therefore no man can bring forth any virtue without wisdom; hence whatsoever is done through folly, man can never make that to be virtue.

"This I can now most truly say, that *I have desired to live worthily while I lived, and after my life to leave to the men that should be after me a remembrance in good works.*"

Aelfred the Great died at the age of fifty-two.

"It is much to be regretted," observes Ruding, "that his (Aelfred's) necessities prevented him from bestowing a part of his attention on the state of his coinage, or, more properly speaking, perhaps, that they irresistibly compelled him to debase it, for we find coins of his whose alloy is evidently coarser than the ancient standard. To the same cause, it is probable, must be referred the absolute silence of his laws respecting any regulations of money, which he could not have omitted to make, had not the peculiar circumstances of his reign precluded the possibility of adopting any measures for the improvement of his coins."

Very rare although all the undermentioned coins undoubtedly are, they are not so scarce as those coins of Aelfred's which have on them the monogram of London.

1. *Obv.*—ÆELBRED REX.

Rev.—+ DVDD : . MON .
. ETA ·.·*

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* In the cabinet of John Evans, Esq.

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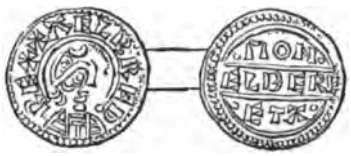
2. *Obv.*—ÆLBRED REX
Bust to right.
(*Ruding*, pl. xv., 1.)

Rev.—+ DVDD MON ETA ·.·*
(*Ruding*, pl. xv., 1)



3. *Obv.*—+ ÆLBRED REX*

Rev.—ELBERE . MON . . ETA.†
(*Ruding*, pl. xv., 1.)

4. *Obv.*—+ ÆLBRED REX

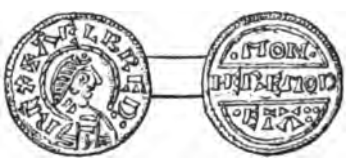
Rev.—ELBERE . M◇N . . ETA.‡

5. *Obv.*—+ ÆLBRED REX§

Rev.—ÞEREBEA LDM◇
. NETA ·.·†

6. *Obv.*—+ ÆLBRED REX

Rev.—HEREBAL . DM◇ .
. NETA ·*



7. *Obv.*—+ ÆLBRED : REX‖

Rev.—HEREMOD . MON .
· ETA ·.·†
(Two Specimens.)

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* In the cabinet of John Evans, Esq.

† This name is not mentioned by Ruding in his list of King Aelfred's moneyers. See *Annals of the Coinage*, etc., p. 125.

‡ In the possession of John Bennington, Esq.

§ This coin belongs to Wm. Allen, Esq.

‖ In the possession of Dr. Cooper.

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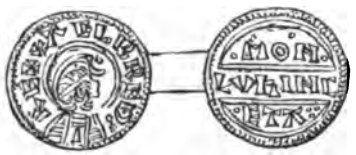
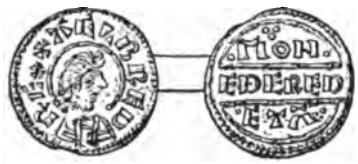


8. *Obv.*—+ ÆELBRED: REX*

Rev.—LVhINL . MON .
· ETA ·:·†

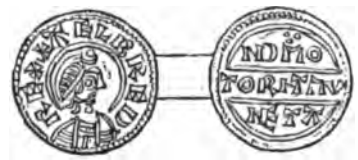
9. *Obv.*—+ ÆELBRED REX‡

Rev.—DEHEVÆL . D MON .
· ETA ·:·†



10. *Obv.*—+ ÆELBRED REX§

Rev.—EÐERED . MON .
. ETA ·:·†



11. *Obv.*—+ ÆELBRED REX*

Rev.—TORHMV ND MO
NETA†

12. *Obv.*—ÆELBRED REX.‖

Rev.—HEÆLF MONETÆ†

From this Aelfred the Great, whose image is so rudely impressed on these coins, Queen Victoria is lineally descended.

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* In the cabinet of John Evans, Esq.

† This name is not mentioned by Ruding in his list of King Aelfred's moneyers. See *Annals of the Coinage*, etc., p. 125.

‡ This coin belongs to Wm. Allen, Esq.

§ This coin belongs to Mrs. Weller.

‖ This coin unluckily crumbled to pieces: Mr. Allen still retains the fragments.

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Extracted from Messrs. Sotheby, Wilkinson and Hodge's Descriptive Catalogue relating to the sale of coins that belonged to the late Rev. Henry Christmas, M.A., F.R.S., which were sold on Monday, 1st February, 1864, and five following days.

It will be observed that the undermentioned list contains references to several coins which are not named in that catalogue of Anglo-Saxon coins found at Whitehorse, Croydon, published by Mr. Evans in the sixth volume of the *Numismatic Chronicle* (New Series), nor are they drawn or elsewhere described in this volume.

"Burgred, from the Croydon find, *very beautiful coins; rev.* DVDDA;* *rev.* BERAMH;† *rev.* DVDWINE;‡ *rev.* HVGEGED.§."

"Ethelward, *obv.*, the East Anglian, Ā. ETHELWARD. REX.; *rev.*, cross, with wedges, DVDDA. MONE.,† *fine, but slightly double struck, from the Croydon find.*||

"Eadmund, *obv.*, the East Anglian, Ā. EADMVND. REX.; *rev.*, cross and pellets, BEORNHAEH.; *Hk.* 94.†

*** This and the four following lots are from the Croydon find, and are in the most brilliant preservation.

Eadmund, *obv.*, a variety of the last; *rev.*, EADMVND. MONE.†

Eadmund, *obv.*, cross with crescents in the angles, EADMVND. REX.; *rev.*, cross and pellets, DECALE. MONE.

Eadmund, *obv.*, 3 crosses on a stem, EADMVND. REX. AN.; *rev.*, cross and pellets, BEORNFERTH. MO., *a very rare type.*¶

Eadmund, *obv.*, the figure represented in *Hk.* 92, EADMVND. REX. AN.; *rev.*, cross and pellets, TWICA. MON., *one of the rarest types.*†

"Ethelred I., the King's head, AETHELRED. REX. *Hk.* 171; *rev.*, in three lines, ETHELRED. MONETA·, *very beautiful, from the Croydon find.***

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* *See* p. 125, Nos. 24 and 25.

† A specimen of this coin is in the British Museum.

‡ *See* p. 125, Nos. 27 and 28.

§ Query *Hugered*, p. 128, Nos. 46, 47 and 48.

|| At the sale this coin fetched £3 4s.

¶ *See* p. 133, No. 6.

** *See* p. 137, No. 12.

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"Ethelred I., the king's head, AETHELRED . REX ., *Hk.* 171, *rev.*, in three lines, MANN . MONETA ., *very beautiful, from the Croydon find.**

"Alfred, Burgred type, as the coins above described of his elder brother, DVNN . MONETA ., *Hk.* 172,† *very rare, and extremely fine, from the Croydon find.*‡

"Alfred, Burgred type, *rev.*, BOSA . MONETA ., *very fine, from the Croydon find.*†

To return. The reader cannot fail to have noticed what an interesting collection of Anglo-Saxon surnames is furnished us in the names of the various moneyers of these pieces.

A great dissimilarity exists between this Saxon and that Roman coinage which had previously circulated in this island. The reason appears to be that—"The Saxon artists were incapable of executing more perfect pieces, and evidently stamped their dies upon circular pieces of silver, previously punched out. When they attempted a portrait, the effigies on the coins of the lower Empire served them for copies, which they travestied in the most barbarous manner. The thinness of the flan of metal rendered it impossible to produce a bold relief, and this gave to many specimens of the Saxon money an appearance wholly dissimilar to that of the former occupiers of Britain. As regards the *weight* of the Saxon money it would be difficult to show that it does not assimilate to that of the lower Empire after the abandonment of Britain by the Romans. The denarius of the time of Honorius weighs, on an average, 48 grains; and its half, the quinarius, if we may judge from its being by no means uncommon at this day, must have been in very common use.

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* *See* p. 135, No. 1.

† A specimen of this coin is in the British Museum.

‡ The coin was sold for £3 15s.

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From this latter coin the Saxons, in all probability, adopted their penny, which, as shown in the authorities quoted by Ruding, should weigh 24 grains. Hence the term pennyweight."*

The Anglo-Saxon coins dug up at Whitehorse were all of them silver pennies. Other coins besides such as these, however, at one time circulated among our Saxon forefathers. There was the old *sceatta* for example, forming the connecting link between the genuine Roman and the Saxon coins. As some of the sceattæ have not impressed on them the X, the symbol of Christianity, such have been assigned to the petty Pagan princes who ruled previously to the arrival of St. Augustine.

Next in antiquity ranks the penize, *penny*. Wachter conjectures that this term is derived from the Celtic word *pen*, head—the heads of the Saxon princes being stamped on the earliest pennies.

Besides the penny, the Anglo-Saxons had the halpenize, *half-penny*, likewise of silver, and the feoꝑinz, *farthing*. The *styca* of copper or brass appears to have been struck only in the Northumbrian mints, and by the Archbishops of York. Two stycas were equal to one farthing.

There is no proof, at present, that our Anglo-Saxon fathers had a gold coinage. Out of more than 250 Saxon coins found at Croydon the concealer does not appear to have possessed a single gold piece, otherwise, without a doubt, he would have put it into that bag.

With respect to the *mancus*, the *mark*, the *ora*, the *shilling*, and the *thrisma*, their exact nature has not been determined: they do not appear to have been real coins however, but only money of account.

* *Numismatic Manual*, by John Yonge Akerman, F.S.A. Lond. 1840.

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No records of the internal constitution of the Heptarchic mints have yet been discovered. When the kingdoms of the Heptarchy were united in one sovereignty, the mints were regulated by laws framed in the Witteneagemote, or Great Council of the nation, although the moneyers are said to be the king's.*

Yet, besides the Royal mints, in early times the privilege of coining money was exercised by some Archbishops, Bishops, and Abbots. The date of the grant of a mint to the Archbishops of Canterbury is unknown.

ARCHBISHOP CEOLNOTH.

Of Archbishop Ceolnoth, who was Archbishop of Canterbury from A.D. 830 to A.D. 870, the mutilated silver penny represented beneath was found by the navvies at Whitehorse.

Obv.—. . . . ODARL
Bust of Archbishop facing.

Rev.— + BIORHM . . . .
In field an ornament composed of two triangles; in one A; above, and in upper triangle a crescent.†

Hawkins says that not less than twenty varieties of Archbishop Ceolnoth's moneyers are known; nevertheless, this particular coin is a very rare one: it is not in the British Museum.

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* *Leges Æthelstani.* WILKINS's *Leg. Ang. Sax.*

† The coin is now in the possession of Wm. Allen, Esq.

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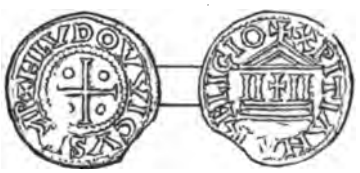
Along with that mintage of the before-mentioned kings of the Anglo-Saxon states were also found one or two coins of the contemporary continental monarchs, Louis the Meek, and Charles the Bald.

LOUIS LE DEBONNAIRE, A.D. 814—840.



Obv.—+ HLVDOVVICVS IMP.

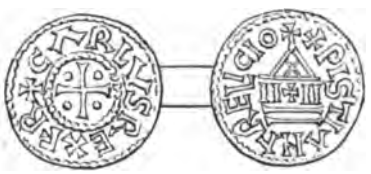
Cross with pellet in each angle.

Rev.—XPITIANA RELIGIO.

Temple with four columns surmounted by X.*

Louis the Debonnaire was a son of Charlemagne, whom he succeeded in his Empire.

CHARLES LE CHAUVE, A.D. 840—877.



Obv.—CARLVS REX FR.

Cross with pellet in each angle.

Rev.—XPISTIANA RELIGIO.

Temple of four columns surmounted by X.†

Charles the Bald was son of Louis the Meek. After a bloody struggle between the sons of Charlemagne, the treaty of Verdun was signed in 843: by it the German

---

* It belongs to John Bennington, Esq.

† This is in the cabinet of Wm. Allen, Esq.

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and Lombardian crowns were separated from that of France, which fell to the share of Charles the Bald: from this date the history of France as a separate kingdom commences.

By her marriage with Ethelwulph, the Anglo-Saxon king, Judith, daughter of Charles, became step-mother to Aelfred, whom we now call "the Great:" to this lady Aelfred was indebted for his introduction to letters.

In whatever cause the decay of the Empire of Charlemagne had its origin, whether it arose from the incapacity of his successors, or through the avidity with which, on the decease of Charlemagne, his officers, dukes, and counts, grasped, each for himself, a fragment of his power; to the invasion of France by the Normans; or, as Thierry alleges, the dismemberment of the Carlovingian Empire was brought about by the diversity of races that, no longer forcibly held together by the strong arm of Charlemagne, resolved themselves back into their natural grouping of origin and language, and so the formation of the new states of Europe was accomplished;—however it came to pass, certain it is that by the end of the reign of this Charles the Bald, the grand central government, that vast empire which Charlemagne had built up, did not survive. In its stead many little states or petty local governments called fiefs had sprung up; and thus began the feudal system.

As if to test the genuineness of this find, by shedding on it a light from Oriental history and chronology, some fragments of an Asiatic coinage were embedded in that mass of Anglo-Saxon and Continental money which for a thousand years had lain concealed beneath our soil. The accompanying sketches represent the pieces referred to.

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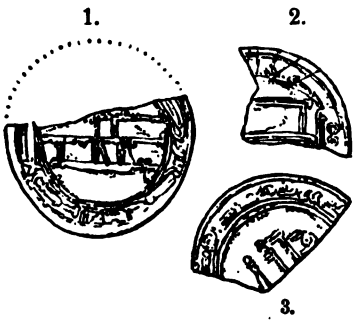

1.—A Denar of Harcun-al-Raschid the Abbassee Khalif of Bagdad from A.D. 786 to A.D. 809. The inscription on this coin consists of sentences from the Koran, the place of mintage, and the year of its issue.

2 and 3—are broken pieces of similar coins of the same dynasty, namely the Abbassee.*

To the wise legislation of the Khalif Haroun-al-Raschid the Arabians were indebted for the rapid progress which they made in literature and science. He made a law that no mosque should be erected without having a school attached to it; and with singular liberality this Mahommedan ruler conferred the superintendence of the schools throughout his empire upon John Ibn Mesne, a learned Nestorian Christian of Damascus.

The fame of Charlemagne induced Haroun to grant many concessions in favour of the Christian pilgrims to Jerusalem. A reciprocation of courtesy took place between the two great Emperors of the East and of the West, when, with a delicate perception of that which would be most valued by the Christian prince, Haroun sent from Bagdad to Charlemagne, at Aix, the keys of the Holy City. Charlemagne so far took advantage of Haroun's liberality as to establish at Jerusalem an hospital and a library for the Latin pilgrims.

The discovery of Eastern money under circumstances such as these worn fragments were found, shows that

* These pieces of Eastern money belong to John Evans, Esq.

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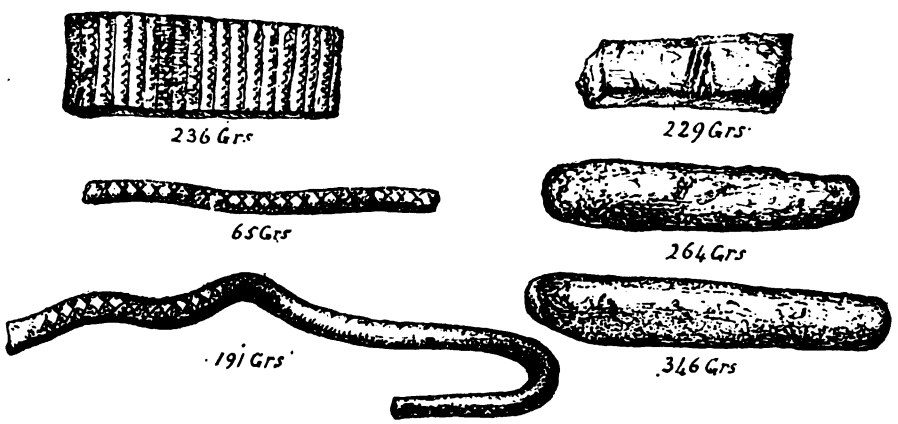
European commerce had been extensive in the days of Charlemagne. These Arabic coins may have been brought to England by the merchants of Marseilles, who trafficked with those of Alexandria, Damascus, and Bagdad; or they may have reached us through those Saracens of Spain against whom Charles Martel and the Christian warriors had fought.

"It will be remembered," says Mr. Evans, "that beside the coins, which range in date from about A.D. 850 to 875, some silver ingots and fragments of ornaments were found, about which it appears desirable to say a few words, as they have not been before described. The ingots which I have are two in number, about one-and-three-quarters



and two inches long, by three-eighths of an inch wide, and nearly semi-cylindrical in form; they weigh 264 and 346 grains respectively. Besides these there is a portion of a roughly shaped square bar of silver, about three-eighths of an inch on each side, and one inch in length. At each end it shows how the bar was first notched on two

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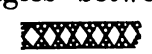
sides at right angles to each other with a chisel, and then broken. The weight of this piece is 229 grains. The three other fragments are apparently portions of bracelets. The heaviest is flat, about one inch and a half long, half an inch wide, though tapering towards one end, and barely an eighth of an inch thick. The bracelet has been ornamented exteriorly with embattled lines punched in at intervals of about the twelfth part of an inch. This fragment weighs 236 grains. The others are cylindrical, a full eighth of an inch in diameter. The longest is much bent, but about four inches long, weighing 191 grains. A neat pattern is punched in along what was the outside of the bracelet—if such it was—consisting of a central row of diamonds in contact with each other, and with the triangles between them filled up with three pellets in each  The smaller piece is rather less than two inches long, and weighs 65 grains. It is ornamented in a nearly similar manner, but only shows a part of one pellet instead of three It would appear from the weight as if these were intended to represent the value of 10, 8, and 3 pennies respectively, as—

$$\frac{236}{10} = 23{\cdot}6 \text{ grains;}$$

$$\frac{191}{8} = 23{\cdot}9 \text{ grains;}$$

$$\frac{65}{3} = 21{\cdot}7 \text{ grains;}$$

weights which nearly correspond with the penny of the time, though slightly heavier. In the Cuerdale find por-

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tions of bracelets and other ornaments also occurred, but I am not aware whether the weights seemed to be approximately multiples of that of the penny."*

Fig. 1.

Fig. 1† represents another of those silver ingots which were dug up in this parish in the year 1862. It is common for such ingots to be found with coins; they may have served either for the purpose of future coinage, or as representing by their weight a certain money value.

Fig. 2.

Fig. 2† is a fragment of a torc or bracelet.

It remains for us now only to refer to the bag which contained these ingots and old coins. Annexed is a

representation of it.† This bag appears to have been

* *Numismatic Chron.*, N.S., vol. vi., p.p. 232-3.

† Now in the possession of Wm. Allen, Esq.

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made of a coarse linen canvas; it still has the string round its neck. At this moment a coin of King Æthelred remains in it, with several other fragments.

The hoard seems to have been secreted, as we mentioned, under the ground, amid the recesses of the forest, just at the foot of the hill. But as to who he may have been whose hand placed it in this spot, and why he came not back to take his wealth away, it would be idle to speculate. After committing his treasure to the earth for safety, as he judged, the Anglo-Saxon may have gone into some fight against the Danes, in order to defend his hearth and home, and thus perished in battle; or death, in some other form, stealing on him unawares, as is too often the case, found him unprepared: it must for ever remain a mystery.

Of these relics not more than eight or nine scattered coins continue in the parish in which they were found; intelligent strangers were suffered to carry them away, in whose cabinets they now find an honourable resting place. Some of my readers may regret that no local museum was prepared to receive this deposit, for it was not wanting in a degree even of national interest.

Early in January, 1868, a small gold coin was picked up from the middle of the roadway, in Hedgis' Yard, North End, Croydon. It was a "triens" or "tiers du Sol," struck at Rheims during the time of the Merovingian, kings.

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The Merovingian race of monarchs preceded the Carlovingian dynasty.

The inscriptions on this coin were, on the obverse—RIMVS FIT, and FILVMARVS on the reverse. During the Merovingian period the coins issued were of two classes—1st. The regal series, which bore the name of the King. 2nd. The series of moneyers, the coins of which bore only the name of the place where they were struck, and that of the moneyer who was the person authorised to issue the coin, and whose duty it was to see that the coin was of the proper standard. This coin of Rheims belongs to class No. 2, the moneyer's name being FILMARVS.*

Pieces of money like this are not unfrequently met with in Kent and Surrey. The coin was valuable only in so far as it helped to throw a ray of light upon the past history of this town.

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* A similar coin is described by GUILLAUME CENBONSE in his *Catalogue Raisonné des Monnaies Nationales de France*, p. 41, No. 650.

ERRATA.—Through inadvertence in a note at the foot of several of the preceding pages Mr. Evans is described as P.R.G.S., F.R.S.; read instead F.R.S., F.G.S.

On page 139 it is stated that eleven varieties of King Aelfred's coins were found at Whitehorse; but, since that page was printed, another variety has been brought under the notice of the author, who has accordingly described it as No. 12 on page 144.

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THE OLD PARISH CHURCH.

THE Parish Church of Croydon is a Saxon foundation, and the original structure, in all probability, stood on the same site upon which the old church of St. John the Baptist now stands.

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MIDDLE ROW.

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